





SCC
8284



// Miscellaneous Pamphlets

vol. 21.





ABSTRACT

OF THE

PROCEEDINGS

OF THE

✓ NATIONAL

LORD'S DAY CONVENTION,

HELD IN THE

CITY OF BALTIMORE,

ON THE

27th and 28th November, 1844.

Baltimore:

PRINTED AT THE PUBLICATION ROOMS
OF THE EVANGELICAL LUTHERAN CHURCH,
NO. 7, SOUTH LIBERTY STREET.

.....
1845.

NOTE.

The "Committee of Finance and Publication" have found the report of the doings of the National Lord's day Convention so extensive, that they are reduced to the necessity of omitting very much which they would gladly have published, had the means left in their hands justified it. This explanation, they hope, will be satisfactory to every gentleman who may not find *his* remarks published so fully as he made them. The rule which has been adopted for their government, in this matter is, to publish only such things as promise to be of permanent utility.

Baltimore, January 1st, 1845.

A B S T R A C T
O F T H E P R O C E E D I N G S
O F T H E
N A T I O N A L L O R D ' S D A Y C O N V E N T I O N .

THE Convention of the friends of the Lord's day, assembled to devise means for the promotion of the sanctification of that day, met in the First Baptist church in the city of Baltimore, on Wednesday the 27th day of November, A. D., 1844,—at 10 o'clock, A. M., and was called to order by the Rev. Beverly Waugh, Bishop of the Methodist Episcopal church; who made a few preliminary remarks, adverting to the importance of the object which had convened the assembly, and to its sacred character, as demanding of all who engaged in it their purest feelings, their wisest thoughts, and their most deliberate action. He then proposed that the Hon. Judge Willard Hall, of Delaware, be invited to the chair, to organize the meeting.

This proposition being unanimously agreed to, the Hon. Judge Hall took the chair accordingly.

He proceeded to observe, on so doing, that the solemnity of the occasion on which the meeting had assembled, was such as should induce those who composed it, deeply to feel and humbly to acknowledge their own inability to accomplish, without the divine assistance and blessing, any thing acceptable to heaven or worthy of the cause; and he therefore proposed that, in the outset of their proceedings, solemn prayer should be offered to Almighty God.

The Throne of Grace was thereupon addressed by the Rev. James G. Hamner, of Baltimore.

Mr. Hamner then nominated Messrs. Charles W. Ridgely, of Baltimore, and Rev. O. S. Powell, of Philadelphia, to act as Secretaries of the Convention, *pro tem*.

The nominations were agreed to, and the above named gentlemen were appointed Secretaries.

On motion of the Rev. Eliphalet Nott, D. D.,

Ordered, That a Committee of Five be appointed, for the purpose of nominating suitable officers of the Convention and Rules of Order.

The Rev. Bishop Waugh, of Maryland, Jacob Gideon, Esq., of Washington, D. C., G. M. Attwood, Esq., of Philadelphia,

Rev. Timothy Stillman, of New York, and Dr. T. E. Bond, of Baltimore, were appointed.

The Committee of Nomination withdrew.

In the meanwhile Rev. Mr. Powell was requested to offer to the Convention some general remarks in relation to the objects of the meeting.

Bishop Waugh, Chairman of the Nominating Committee, reported the following gentlemen as officers of the Convention, viz.:

For President, The Hon. JOHN QUINCY ADAMS, of Massachusetts.

For 1st Vice President, Hon. WILLARD HALL, of Delaware,

2nd " " Hon. THEODORE FRELINGHUYSEN, of N. York,

3rd " " Rev. ELIPHALET NOTT, D. D., of N. York,

4th " " Bishop WAUGH, of Maryland,

5th " " J. A. BROWN, Esq., of Pennsylvania,

6th " " Rev. H. V. D. JOHNS, D. D., of Maryland,

7th " " Rev. E. KINGSFORD, of the District of Columbia.

For Secretaries.

Hon. HARMAR DENNY, of Pittsburg,

CHARLES W. RIDGELY, Esq., of Baltimore,

Rev. CHARLES A. DAVIS, of Washington city,

Rev. TIMOTHY STILLMAN, of N. York.

The question being put, the nominations were ratified by the Convention, and the above-named gentlemen appointed its officers.

The Hon. John Q. Adams, being conducted to the chair, made the following address in acknowledgment of the honor of his appointment:

“CHRISTIAN BRETHREN:

“In returning to this assembly my grateful thanks for the utterly unexpected honor you have done me, by placing me in this chair, I cannot forbear to add, that I shall be obliged to throw myself entirely on your indulgence, in my efforts to discharge its duties. There are here, I am very sure, great numbers of gentlemen far better suited to occupy this place than I am. Scarcely three days since it was to me wholly unexpected that I should have the honor of meeting with you; but an invitation to attend was tendered to me in a manner which did not leave me at liberty to refuse, nor do I now feel myself more at liberty in relation to the appointment you have just made. But, unexpected as it is, I feel my incapacity the more from the circumstance of my having, comparatively, but very little considered the subject. As a general matter, indeed, I always felt myself under obligation to observe that law which was given by God himself from mount Sinai, in those solemn words, “Remember the Sabbath day to keep it holy;”—a command which was subsequently renewed and re-inforced by the injunctions of the Saviour of mankind.

In my intercourse with men, I have found a diversity of opinion as to the application of the commandment. There are plausible

reasons for understanding it in a limited sense. The cases in Scripture in which the commandment was modified by the Saviour, are those in which he was charged with violating it in his own person; but, when thus accused he replied, "the Sabbath was made for man, not man for the Sabbath." Of course, there may be some foundation for the existing diversity of opinion; but the importance of the right observance of the Sabbath cannot be controverted. So far as my experience has gone, it would seem to me, that this is the point toward which there will be a propriety in this Convention's directing its efforts. So far as propagating opinions in favor of the sacred observance of the day, I feel it to be my duty to give all the faculties of my soul to that subject. I will not now farther detain the Convention: for, I see before me, many who are much more competent to point out the duty of the people of this country, in relation to the general subject, than I can pretend to be.

Bishop Waugh then reported the following Rules of Order, which were adopted:

1st. The Convention shall meet at 9 o'clock, A. M. and adjourn at 1, P. M.—Meet at 3 o'clock, P. M. and adjourn at 5.—And meet again at 7 o'clock in the evening.

2nd. Each meeting of the Convention shall be opened with prayer for the divine guidance and blessing.

3rd. All Committees shall be appointed by the chair, unless otherwise ordered by the Convention.

4th. There shall be a Standing Committee of Seven, to prepare and report business for the Convention.

5th. Business shall be taken up in the order in which it shall be presented by the Committee.

6th. All resolutions shall be in writing; and after being read in the hearing of the Convention, shall, without debate, be passed into the hands of the Standing Committee,—and other documents, without being read, shall go to the same Committee.

7th. No person shall speak more than ten minutes at any time, nor more than once on any question, without leave of the Convention.

8th. When all business presented by the Standing Committee shall have been disposed of, any member may, on his own responsibility, present any resolution that may, in his view, be adapted to promote the sacred observance of the Lord's day, to the consideration of the Convention.

The following gentlemen were appointed the Standing Committee of Business, viz.:

The Rev. Justin Edwards, D. D., chairman; J. M. Attwood, Esq., Rev. A. D. Eddy, D. D., Christian Keener, Esq., Rev. Benjamin Kurtz, D. D., Chas. M. Keyscr, Esq., and Rev. Timothy Stillman.

On motion of Mr. Powell, it was

Ordered, That a Committee of Ten be appointed, to superintend the formation of a full and correct roll of all the delegates in attendance on this Convention.

The following gentlemen were appointed the Committee on Enrollment:

Messrs. Fielder Israel, T. T. Mason, David C. McCammon, John L. Linton, William B. Canfield, Milton Smith, Jacob Gideon, John S. Mitchell, Joseph S. Carson, Matthew Brooks.

In consequence of Mr. Frelinghuysen's inability to be present, James Clarke, Esq., of Pa., President of the Board of Canal Commissioners for that State, was appointed in his place as one of the Vice Presidents.

Rev. Mr. Stillman having been appointed on the Standing Committee, Mr. Milton Smith, of Philadelphia, was chosen an Assistant Secretary, in his stead.

Dr. Edwards, from the Standing Committee of Business, reported in part, the following resolutions:

I. *Resolved*, That we gratefully recognize the wisdom and goodness of Jehovah in the appointment of the Sabbath, in the sanction which he gave to it by his own example, in his command to men to remember it and keep it holy, and in the blessings which it has been the means of conferring upon those who have kept it according to his will, in all ages of the world.

II. *Resolved*, That we specially notice the kindness of the Lord, in leading the fathers of our country so extensively to acknowledge the sanctity of his day, and to observe it as a day of rest from secular business, travelling and amusement, and of special devotion to the public worship of God, and the promotion of the spiritual good of men.

III. *Resolved*; That the blessings which we are enjoying from the labors and sacrifices of those who have gone before us,—for which labors and sacrifices, their regard for the Sabbath was an essential means of preparing them,—ought to lead us, in this matter, conscientiously and perseveringly to imitate all that was good in their example.

IV. *Resolved*, That the influence of the observance of the Lord's day, in the establishment of our social, civil and religious institutions, was such as must greatly endear it to the hearts of all intelligent and consistent patriots; and the continuance and legitimate operations of these institutions, will depend in no small degree upon the manner in which the people of this country shall meet the responsibilities, and discharge the duties of that sacred day.

These resolutions were taken up in order, and the first being read, Mr. Richard Lemmon, of Baltimore, introduced the following:

Resolved, That the report of the Committee be re-committed, with instructions to present to this Convention the scriptural observances and obligations of the Lord's day; and that the Committee be enlarged by the chair.

This resolution gave rise to a protracted discussion, in which Rev. Mr. Brainard, Dr. Kurtz, Mr. Lemmon, Dr. Campbell, Prest. Durbin, A. B. Magruder, Esq., Rev. Mr. Healy, Hon. Mr. Chambers, Dr. Longmore and others, participated.

Dr. Durbin called for the reading of the original proceedings and address, in pursuance of which the Convention had assembled.

The address extended an earnest invitation to "the friends of the Lord's day, of every christian denomination, throughout the length and breadth of our land, to hold preparatory meetings, and appoint delegates to attend said National Convention, and co-operate in devising such means and proposing such measures, as in their judgment will be most likely, with God's blessing, to promote the proper observance of the Christian Sabbath in all the various relations of life."

These documents being read, the hour of 1, P. M. arrived, and the Convention adjourned to 3 o'clock.

WEDNESDAY AFTERNOON,—3 o'clock.

Convention met. President in the chair. Prayer was offered by the Rev. Dr. Nott.

The question recurring on the adoption of the 1st Resolution reported by the Standing Committee, the Rev. Dr. Hill of Winchester, Va., offered his congratulations to the Convention on the very general response which had been given to the call for its assembling, and the large number of avowed friends of the Sabbath here present, from so many different States of the Union.

Dr. Hill then made a few remarks in reference to the character of the proceedings, which it would be expected of the Convention to adopt, and hoped that the body would proceed to the performance of those important duties for which it had been convened.

The question was then put, and the first four Resolutions were adopted without remark.

The fifth Resolution was then read:

V. Resolved, That the increasing conviction which is manifested in various parts of our country, of the duty and utility of remembering the Christian Sabbath and keeping it holy, and the consequent diminution of secular business, and the increase of the numbers who assemble to acknowledge the Author of their blessings, are tokens for good to the country, and ought to encourage all, to give to the observance of this day, the sanction of their habitual example.

The Rev. Mr. Powell observed, that the terms of the Resolution invited and seemed to call for the statement of interesting facts which might be in possession of gentlemen present, the communication of which would conduce to the general object for which this meeting had been called.

Mr. P. went on to say, that for more than two years past he had passed frequently along the great thoroughfares of travel in Pennsylvania and Ohio, and had been a careful observer of the manner in which the Lord's day was kept. In Philadelphia, Pittsburg, Cincinnati and many of the large towns through this region of country, the merchants most extensively engaged in business and who were of course largely interested in the transportation of their merchandize, had signed a memorial to the Legislatures of their respective States, praying for a law prohibiting the carrying of goods along our canals and rail roads on the Sabbath day. There was a growing conviction among business men, generally, that it was unprofitable even in a pecuniary view, thus to

occupy the Sabbath day. On the Pittsburg and — Canal, indeed, nine-tenths of the canal boats had ceased to run on that day. A gentleman lately travelling in that quarter had asked the captain of one of the packet boats why it was that any of them ran upon the Lord's day: The captain replied, that the proprietors had fully ascertained that they ran their boats at a loss on the Sabbath, and would gladly cease to do so, but were under the belief that public opinion forbade it. He replied that in that belief they were greatly mistaken, that he had himself for many years, travelled more on Sabbath than almost any other man; but had always found that before the week was out he lost more than he had gained by his Sunday trips. Many men engaged in the business, after carefully prefacing their statements by disclaiming all belief in the divine authority for the observance of the day, were prompt in testifying that they had found it unprofitable to disregard it. The superintendent of a rail road which crossed the mountains had recently made an official report of the results of the enterprize, which proved, that owing to the great diminution of travel upon the Lord's day, cars which ran on that day did not pay their expenses: a most important fact, going to show a great and salutary change in public sentiment and practice within a few years. Mr. P. said, in conclusion, that he doubted not there were many other gentlemen present who were acquainted with facts of a similar kind: and he thought it due to the present occasion and to the cause which lay so near the hearts of all here assembled that they should be brought out.

Dr. Edwards went into a number of statistical details officially given, in relation to the State rail roads in Pennsylvania, which had the same bearing with those already stated, and proved that the running of passenger cars on the Sabbath day occasioned an actual loss to the State Treasury of \$3,613, being enough to pay the interest on \$72,000 of the State debt. Dr. E. added that he had been informed by the president of one of our great rail roads that, in his opinion, the travel on the Sabbath day had been diminished more than half within a few years, notwithstanding the total amount of travelling had been so largely increased. An aged merchant in one of our seaports had observed to him, that it was now an uncommon thing, in comparison to what had been customary some years ago, to see a vessel leave the wharf upon the Lord's day, that gentleman at the same time observed that though largely engaged in commerce he had not allowed a vessel of his to sail on Sunday for the last twenty years; and a similar course was becoming comparatively common. Merchants, and all concerned, found by experience that "it worked better" to confine their business to six days in the week and to rest on the remaining day. He said farther, that he had recently visited New York after an absence of thirty years, and was amazed to find how large a number of the merchants formerly flourishing in that great city, and who were generally in the habit of writing up their books and sailing their vessels on the Sabbath, had come to nothing.

The Rev. Dr. Longmore, of Manayunk, expressed his gratification at these statements, and hoped they would be multiplied. They were cheering to the hearts of all who loved the Lord's day. At the late Convention held at Harrisburg, he had presented sundry statements in reference to the violations of the Sabbath within his own district. They had there two rail roads, one on each side of the Schuylkill, beside another which ran day and night on that holy day. The christians of that region considered their rights as citizens infringed by the constant disturbance they experienced, while engaged in the worship of Almighty God, by the uproar of steam engines, which passed under the very windows of the sanctuary, puffing defiance against the laws of God and the most sacred employments and feelings of man. He was now happy to announce that, on the Reading Rail Road, all Sabbath operations had by a recent vote of the Board of Directors, been suspended: the last Sabbath being the last day on which the profanation was permitted to continue. In this vote the Board,

to their honor, were unanimous. The christians in Manayunk rejoiced greatly in this triumph of sound principle. The example, too, was the more important from its publicity, the roads in that region being occupied in an immense coal business. He felt a cheering hope that its effect would be so deeply felt that by the approaching spring he should have the satisfaction of stating, that neither steamboat nor rail car travelled Manayunk on the Lord's day. The operatives immediately engaged were all zealously in favor of such a reform. They felt that by this unmitigating toil, they were degraded to the condition of beasts; that by this wicked and oppressive system, their very blood was coined into dollars to swell the treasures of rich men. Dr. L. had heard their complaints and witnessed their tears. Nothing would occasion more hearty rejoicing among them than such a change as should allow them and their wives and their children to enjoy, in common with others, the precious blessings of the Sabbath day. He congratulated the Convention on the number present. They were met as christians not only but as patriots, as friends and lovers of our common country, to consult upon measures for the exaltation of her moral dignity and for the spread and perpetuation both of civil and religious liberty. He had witnessed the healthful influence of his Sabbath Convention; and he doubted not the influence of this, which was so much more numerous, and drawn from so much wider an extent of the Union, would go, with healing on its wings, to the remotest bounds of our glorious and happy Republic. He traced the reform of which he had spoken entirely to the influence of the Convention at Harrisburg, and it was a cheering pledge, a happy omen, of what might be hoped for from the present assemblage.

The Rev. Mr. Stillman, of Dunkirk, New York, stated that as his home was on the lakes, he had for the last five years, been much among the watermen on our canals and the sailors on those great internal seas. He had watched with great interest the state of their feelings and habits in relation to the observance of the Lord's day. Five years since they cared nothing for the Sabbath, and then had freedom to rest on that day been offered them, three-fourths of their number would have rejected the boon. But now the case was widely different. These once neglected men now began to feel that there were those who cared for them as men, as accountable beings destined to something higher and better than their few enjoyments in this world. The moment this conviction came home to their bosoms, it wrought a wonderful change in their feelings and all their solitudes, and they now felt eager to avail themselves of the rest and refreshment of the Sabbath day. Nor did they feel this only, but freely expressed it. After various experiments they had become satisfied that they were unable of themselves to break up the practice of running boats and sailing vessels on the Lord's day, and they had therefore united in a petition to the directors of canals to instruct their hands to keep the Sabbath. A petition to this effect had been signed by vast numbers of these people: and that without any solicitation from others:—they were spontaneous in the matter and exhibited great eagerness to make the effort. During the last winter not less than 1,260 captains of boats had presented three memorials to the Legislature on this interesting and important subject: many other petitions had come up from other classes of our citizens, and the result had been the reference of the whole to a committee of the State Senate who had returned to that body a most valuable report, explicitly recognizing the broad foundations of christian duty. The petitions presented last year not having been granted, they were now inquiring what course to pursue. Undismayed by the want of success in their first attempt, they were now circulating a fresh memorial which would receive signatures three or four times as numerous as before. Mr. S. here related a conversation he had held, not long since, with the helmsman of a canal boat, whose mind he found in a very tender state, and who shed many tears under the earnest appeals made to him—until, at length, unable longer to endure the pressure upon his conscience, he burst out with

this moving language, "Oh sir, do not talk to me any more. I can't be a christian while I live in the breach of the Sabbath, and such is the state of my family that I cannot leave the boat." Here then was a plain case in which the force of public sentiment by compelling the running of public conveyances on the Lord's day was directly barring the door of heaven against a distressed soul who would gladly enter in.

The same feeling prevailed among the sailors on the lakes. They had reasoned on this subject, that if the Temperance pledge had done so much for the good of the world why might not a Sabbath pledge work in the same way? They had accordingly drawn up a written agreement pledging themselves not to leave port, nor load or unload any vessel on the Lord's day. This pledge had been signed by six hundred of the sailors plying on Lake Erie, and they carried it out in action. One instance of the effects of this he would relate to the Convention. In a certain port upon Lake Erie adverse winds had detained a vessel that was ready to sail until Sabbath morning, when the wind suddenly became fair, and the captain instantly ordered all hands to prepare for setting sail: but much to his surprise not a creature stirred to obey the command. On enquiring the reason, they told him they had signed a pledge not to labor on the Sabbath day. Transported with rage he dismissed them on the spot, and went off to get another crew. Applying to some men who appeared to be out of employment, there reply was "we cannot ship to-day: we believe that God has given us the Sabbath for rest and for his worship, and we are afraid that a man who would rob God of his day would rob us of our wages, if he could." (A laugh) The numbers of those in this holy conspiracy were every day increasing: and Mr. S. was strong in the hope that the day would yet dawn upon our land, when if a man wanted his vessel got out to sea on the Sabbath day, he would have to do it himself.

Rev. Mr. Williamson, of Pennsylvania, observed that he had a few facts within his knowledge respecting the canal labors of that State which might perhaps interest the Convention. He had circulated a paper containing a number of enquiries, from the replies to which he had collected much information. The result was that in general the line boats had stopped running. The contracts made by merchants new frequently contained a proviso that the boats conveying their merchandize need not travel on the Lord's day. From the lock-keepers he learned that the boats in general avoided setting out in the day time, but waited for the dark of the evening. Much anxiety was now felt by the lock-tenders that an entire stop should be put to Sabbath canal travelling. The influence of lying by on the Lord's day did not prove, as had been by some apprehended, injurious to the morals of the boat hands. It was the testimony of the visiting committees who had been appointed in reference to the observance of the Sabbath, that the men behaved better than before the change. They were often found upon the Lord's day with the Bible or with tracts in their hands, peaceably reading, and many of them earnestly enquiring for the truth. Others, on stopping, would enquire for a place of worship, when they would attend in the most orderly manner. It was seldom that they went wandering about the neighborhood committing depredations and trespasses, as had once been the case. As to stopping the running of boats altogether, the proprietors of the lines would many of them favor the proposal, were the measure come into by other lines. Their general reply was "if others will stop, we will stop," but while others continued to run their boats or cars, they were apprehensive that the travel would be drawn off in another direction. On one of the routes the mail had ceased to run, and instead of creating dissatisfaction among the people, it had occasioned general content.

Rev. Dr. Eddy, from New Jersey, said that he also had a little information to present. The design of the Resolution as he understood it, was to show that it was not only morally wrong, but unprofitable in a pecuniary view, for men to violate the

Sabbath day. To some minds the subject presented itself in a different light: there were men who expected to realize pecuniary benefit from disregarding the divine command: and certainly the number was comparatively small who were sufficiently conscientious to continue the observance of the Sabbath day at a pecuniary loss to themselves. It was therefore important to convince men that in supposing they were consulting their worldly interest by breaking the Sabbath in conducting their business, they were under a great mistake.

Dr. E. had in his possession an official return from the N. York and Philadelphia Rail Road, which went to shew that between N. York and N. Brunswick, the proportion of travel on the Sabbath, as compared with the other days of the week, was as 170 to 499. This was the proportion in 1843. It 1844 it was as 394 to 791. This statement, considered in itself, was calculated to produce the impression that the Company experienced a loss by continuing to run their cars on the Sabbath: but it was not so. Worldly men were usually sharp in the knowledge of their own interest; and certainly were not likely long to submit to a personal loss for the promotion of the public good; still less was this to be expected from Corporations. The loss which thus occurred was made up by discontinuing nine six day cars and throwing all the passengers into the mail cars, and thus actually increasing the amount of receipts from these trains on the Sabbath.

Dr. E. produced another document which had been furnished to him by the attorney of several of these Rail Road Companies. The cars from Philadelphia to N. Brunswick were owned by one Company, those between N. Brunswick and N. York by another. Nine cars ran each way. These cars rested on the Sabbath, but the Mail lines continued to run, and on them the proportion of Sabbath travel to that on the week days, was as to 287 to 273. Notwithstanding this state of things, the Company were willing and desirous to discontinue the running of the whole on the Sabbath day, and would have done so before now, were they not under contract with the Government, by which they were bound to carry a Sabbath Mail. They were fully sensible of the divine obligation upon them to keep holy the Sabbath day, and so appreciated the value of the divine institute to the welfare and happiness of mankind, that they would gladly stop all their cars and rest according to the commandment, were it not for their contract with the General Post Office. Overtures had been made to the Department, and the proprietors looked with anxiety to the results of the present Convention upon public opinion for the prospect of a happy issue to their applications.

The question being now taken, the 5th Resolution was adopted.

The 6th Resolution having been read, and the question recurring on its adoption, it was agreed to, viz.:

VI. *Resolved*, That we witness with great pleasure the influence which many editors, not only of the religious, but the secular press of our country, are exerting in favor of the Lord's day.—And trust that their labors will be duly appreciated by the patriotic of all classes, and meet a general response from the hearts of the people.

Dr. Eddy, from the Business Committee, reported the following Resolution:

VII. *Resolved*, That, in a free country, where general intelligence and virtue are essential to the purity and permanence of civil institutions—the observance of the Sabbath is peculiarly necessary, in order to secure that respect for the laws, which is essential to public tranquility, and that general conviction of moral responsibility on which the safety of property, and character, and life, and the appropriate enjoyment and use of these blessings depend.

Dr. Edwards advocated the Resolution.—It stated, that in a free country like ours, where intelligence prevailed to so large an extent, the due observance of the Sabbath, (by which term he meant a day of public rest, set apart for the public acknowledgment of the divine Author of this world,) is absolutely necessary to secure that respect for the laws which is essential to the preservation of public tranquillity, and that conviction of moral responsibility on which the safety of property and life depended. The officers of the State of Pennsylvania, in violation (as the Commissioners of Canals themselves declared,) of the laws of the State, had opened the locks for the passage of boats, in a business which occupied the time and labor of twenty thousand boatmen.

The Committee of the Senate of the State of New York, on a petition from the captains of numerous canal boats, stated it as a well known fact in the history of the vicious and depraved, that the violation of the Sabbath was generally the first step in that career of crime which led to men's utter ruin. Nor was this at all strange or mysterious. The want of moral and religious culture left the mind destitute of moral restraint, like a vessel cast upon a wild tempestuous sea, without compass or chart; no wonder that the end was the utter wreck of character and life itself.

To shew that this was something more than mere human opinion, he appealed to facts, which, occurring in providence, were the voice of God. Out of one thousand, two hundred and thirty-two convicts, in the State Prison at Auburn, N. Y., four hundred and forty-seven had been watermen, deprived, by their slavish employment of the rest of the Sabbath. This class of men did not compose one-twentieth of the population, and yet they constituted a full third of all the convicts; out of one thousand, two hundred and thirty-two thus convicted, only twenty-six, even pretended, that they ever kept the Sabbath. So much for the effects of opening the locks of the State canals on the Lord's day. Out of one thousand, four hundred and fifty convicts in the same prison, in 1839, five hundred and sixty-three were of this same oppressed class of laboring men. Thus, this appalling result, was not a mere transient or solitary fact, but a fact regularly recurring, and therefore holding forth a practical commentary on the law of God. That law was written, not on tables of stone only, but on the bodies and the souls of men. This appointment of one day of weekly rest was interwoven throughout the whole nature of man. The Sabbath was made for man by Him who made man, and who knew what he made him for. It was made, Jesus himself being witness, for "MAN." "Man," did not mean "the Jews." The scripture declared, that "Man that is born of a woman, is of few days, and full of trouble:" it did not mean to assert that the Jews only were of few days. Again, it declared that "it is appointed to Man once to die, and after that the judgment."—Was this appointed to the Jews only? Every body knew to whom such language applied. The Sabbath was made for him, to whom it was appointed once to die; for him, who is of few days and full of trouble; and it was given to aid him in preparation for a judgment to come.

The question being put, the 7th Resolution was adopted.

The Convention took a recess till 7 o'clock.

EVENING SESSION,—7 o'clock.

Convention met. Prayer was offered by the Rev. Dr. Eddy.

Dr. Edwards, from the Business Committee, said, that he was instructed by that Committee to say, that it had been deemed by the Baltimore Sabbath Association highly expedient, that a summary report of the doings of this Convention, be prepared and printed for gratuitous circulation. To accomplish this very desirable end, it would be necessary that a collection should be taken up; and he proposed that this should now be done.

The suggestion met with a ready assent, and it was
Ordered, That the members of the Committee of Enrollment,
 perform the duty of collectors.

The following documents were then read.

1st. From the Secretary of the Baltimore and Susquehanna Rail
 Road.—*See Appendix.*

2nd. A letter from Chief Justice Hornblower, of New Jersey.

NEWARK, NEW JERSEY, }
 Monday Morning, Oct. 25, 1844. }

DEAR SIR:—

I reached home late on Saturday night last from our Supreme Court, and found on my table your letter of the 18th inst. I hasten to reply, and have little time now to do more, than to express my deep regret, that a pressure of official duties will prevent me from going to Baltimore to attend the contemplated Sabbath Convention.

Please, dear sir, assure that body, when it shall be assembled, that in the great object of their meeting, I am with them; heart and soul, in all my moral feelings, my christian sympathies, and my love of country.—It would be as useless, as it would be indiscreet, for me to attempt, within the limits of such a communication as this should be, to write an essay on the obligation that rests upon us, to keep holy, the Sabbath day, and the importance of doing so, as connected with the well being of society: the enjoyment of personal health and comfort, and the promotion and security of domestic peace, virtue and happiness.—Such discussions I must leave to abler hands, and to those whose studies, duties and avocations in life, better fit them for such a task.—Permit me, however, to advert for a moment to my own experience and observations, on this subject. For forty years I have been extensively and familiarly acquainted and connected with the administration of justice, in this State: and for the last twelve years, as the presiding member of its Supreme Court, it has been my painful duty to pronounce the sentence of the law on many wretched convicts, and for crimes of every grade; from that of the petty thief to the cruel and cold-blooded murderer.—On the trial of many of those persons, their histories, sometimes from their boyhood and their early associations, have been incidentally, and more or less, fully developed, and I hazard nothing in saying, that in a large majority of such cases, the first and minor delinquencies of the convict, have resulted from, or been connected with, desecrations of the Sabbath by themselves and their companions.—In many instances too, the unhappy convicts turn out to be the children of Sabbath-breaking parents; or of parents, however otherwise respectable, or well-off in society, who have habitually neglected the religious observance of the Sabbath, and permitted their families and children, to live and grow up in utter disregard of that day, and of all the sacred institutions connected with it.

I could extend these remarks, and give some specific and painful instances of moral turpitude and of human sorrow and suffering, resulting from the habitual desecration or neglect of the Sabbath, illustrating the views I have expressed, and proving the blessed truth that that day was made *for man*, and kindly instituted by heaven, to promote both his temporal and eternal welfare.—But time will not permit me to enlarge. May the God of the Sabbath and the Sanctuary, be with the Convention when it meets.—May nothing be attempted in mere human wisdom: nothing hoped for, as the result of man's device: nothing done, that shall have the appearance of a wanton interference with the laws and institutions of our country, or the civil and religious liberty of our fellow citizens.—Let moral suasion, exhortation and advice, precept, example and prayer, be resorted to and relied upon, under God, as our

means of sustaining and promoting the sanctification and observance of the Sabbath, and of perpetuating and increasing its hallowed influences, and then we may hope for success in our noble and benevolent enterprise.—Commending the Convention to the guidance and protection of Him, from whom cometh down every good and perfect gift, and sincerely praying that the spirit of wisdom will preside in their councils, and conduct them to blessed results, I remain, Dear Sir,

Most respectfully, your friend and servant,

JOS. C. HORNBLOWER.

Rev. O. S. POWELL, Secretary, &c.

3rd. From the Hon. Judge Hall, Delaware.—*See Appendix.*

4th. From Rev. Dr. Schmucker, of Gettysburg, Pa.

THEOLOGICAL SEMINARY, November 25th, 1844.

To the Sabbath Convention, &c.

DEAR BRETHREN,—Until this morning I cherished the pleasing expectation of personally appearing in your midst, but the sudden increase of cold, compels me to shun an exposure, which would almost certainly cause the return of a disease, by which I was confined to the house during the greater part of last winter. Under these circumstances I should, in common with other non-attending delegates, have contented myself with silently praying for the divine blessing on your assemblage; but having, in addition to my county appointment, been honored by the American and Foreign Sabbath Association as one of their delegates to this Convention, I feel it due to that respectable body and to myself, to express my deep sympathy in the objects of an assemblage, on which the eyes of angels and of God, I doubt not, linger with pleasure.

To promote the better observance of that day, most intimately connected with the highest interests of men, and by moral and legal means to withdraw this great nation from the ranks of its positive and official desecrators; so that all, whether office-bearers or private christians, may in reality, as well as in profession, be left to enjoy those rights of conscience, guaranteed by our national constitution, is a noble aim. It will aid our fellow-citizens throughout the length and breadth of this land, to rise to a consciousness of their immortal destinies, to recognize their relation to the God of the universe, and learn to feel, that though dwelling on earth, their proper citizenship is in heaven. Such an object cannot fail to ensure the smiles of Jehovah, until the supreme Lawgiver no longer delights in the obedience of his creatures, nor takes pleasure in contemplating actions, which he himself has commanded.

The numerous resolutions of town and country meetings, of Presbyteries and Synods, together with the tones of deep and wide-spread interest, uttered of late by the pulpit and the press, which will pass under your review, cannot fail to fill your hearts with joy, and make your Convention, in some measure, what Tertullian tells us the Lord's day or Christian Sabbath itself was in the earlier ages, namely, a time of rejoicing; so that, on that day of the week, christians would neither fast, nor kneel when they prayed. You will have amongst you representatives of nearly all the tribes of our Protestant Israel, who were deputed to your holy convocation; and my heart is ready to exclaim. "How pleasant it is for brethren to dwell together in unity!" How beautiful an exemplification of christian union on an object of common interest! We are wont to refer to the age of the Reformation as a period of surpassing splendor in the triumphs of christianity—and so it was. It was an age of noble daring, and of glorious achievement, in many respects. But such a convocation as yours, could not have been held in that age; because the early reformers themselves entertained rather inadequate views on this subject. It cannot be denied, they stand on immovable ground in maintaining the abrogation of the Jewish Sab-

bath, and the absence of a positive precept for the observation of the first day of the week. But they seem not to have conceded sufficient force to the antemosaic existence of the Sabbath, and to its primitive appointment and sanctification by God in closing the creative week. The abrogation of the Mosaic ritual, could not annul what had existed before it, and independently of it; and the example of inspired apostles, and of primitive christians under their guidance, in observing the Lord's day as their Sabbath, is authority enough for our walking in their steps. The experience of God's people has, moreover, fully demonstrated the cardinal importance of a careful observance of the day of spiritual rest, alike to growth of individual piety, and to true prosperity in the church.

Such a Convention as yours, embracing representatives from all the most important portions of the church, could not even now be held on the continent of Europe. The Protestant churches there still extensively retain the loose views referred to, and regard as pharisaic such an observance of the Lord's day, as is recommended by the pious of our country. The unhappy union of church and state also hampers their movements, and prevents them from laboring successfully to produce any important reform on this subject.

To our country, Providence has given peculiar facilities, for this holy enterprize, and on us doubtless devolves peculiar responsibility. Concerning the grounds of obligation to Sabbatic observance, some diversity of opinion perhaps exists; on the obligation itself there can be none. On this common ground, the importance of the observance and the best measures for more fully securing it, by private individuals, by churches and by the constituted authorities of the land, we have a field sufficiently wide for harmonious effort. The very first emperor who ever professed the christian religion, decreed that the christian soldiers in his army should have leisure on the Lord's day, to attend religious worship. How humiliating the fact, that after the lapse of fifteen centuries, many thousands of our citizens, in the employment of our christian government, have this privilege denied them!

But I will trespass on your time no longer.—May the Lord of the Sabbath breathe his sacred influence over your assembly, and so prosper his and our holy enterprize, that the careful observance of the Lord's day will again, as it was among the early christians, be the badge of discipleship, and the interrogation of their heathen persecutors, *dominicum servasti?* be again equivalent to the inquiry, *art thou a christian?*

Your brother in Christ,

S. S. SCHMUCKER.

5th. From Chancellor Walworth.

SARATOGA SPRINGS, Nov. 22nd, 1844.

DEAR SIR:—Allow me through you to express to the National Sabbath Convention, about to assemble at your place, and to which I was appointed a delegate, my sincere regret that I cannot, consistently with other duties, attend its deliberations: I had made arrangements to be there, and until yesterday supposed I should be able to do so.

Not only the religion, but the general morality of a nation is intimately connected with the due observance of the Sabbath; and the deliberations of this Convention, I have reason to believe, will have a most important influence in turning the attention of every part of our extended republic to the subject. Experience has shown that the morals of the people soon become corrupted where the Sabbath, instead of being devoted to the contemplation of God and the duties we owe to him and our fellow men and our families, is spent by the mass of the people in secular employments, profane revelry, irreligious sports, or in travelling on business or for pleasure. I will refer to a striking illustration of this fact. We know from history that James the

first of England, in the latter part of his reign, publicly sanctioned the desecration of the Sabbath by his impious declaration in favor of Sabbath sports in Lancashire; and a few years afterwards his unprincipled son and successor consummated the work of impiety by enlarging the license, and extending it to all England.—He also rebuked and censured the excellent Chief Justice Richardson, and the magistracy, who had attempted to preserve the holy rest of the Sabbath from being disturbed by dancing assemblies, and other revelry, archery, vaulting and other sports of the like nature. I regret that I am also obliged to say that the then primate of England joined with the king in this censure and rebuke of the upright chief justice, if he did not indeed instigate the declaration of Charles the first in favor of Sabbath breaking, to draw the attention of the people from the encroachments of power. The corrupted state of the public morals which followed, particularly among the cavaliers and the lower classes, is to some extent a matter of history, and is daily becoming more so as the light of truth is thrown upon the history of that dark period.—The bloody revolution which succeeded, and the final expulsion of the race of the Stuarts from the throne, a few years afterwards, may properly be considered as but the just retributions of an offended God; that God who, amid the thunderings of Sinai, had commanded the people to remember the Sabbath day to keep it holy.

Allow me also to refer to the case of the total abrogation of the Sabbath by revolutionary France. That abrogation was accompanied by a general corruption of morals, and even by the breaking up of the conjugal relation, under the law allowing an unlimited divorce at the mere will of the parties, when, as the Abbe Gregoire states, upwards of twenty thousand divorces were registered in the short space of eighteen months, and those in the city of Paris were nearly equal to the number of marriages. There again the headless trunks of unnumbered thousands of contending factions attested the righteous indignation of the God of the Sabbath, at this national desecration and abrogation of his holy day, and the total extinction of all religion.

On the other hand, I may refer with pleasure to the high state of public and private morals which existed among the pilgrim fathers of our own beloved country, who fled hither that they might enjoy and maintain the undisturbed sanctity of the Lord's day, with freedom also from religious persecution. Witness also the approving smiles of Heaven which followed the proper observance of that holy day by the sons and daughters of the pilgrims. And allow me, in view of these facts, to congratulate you, and the members of the Convention generally, upon the progress which has already been made in various parts of our country, in restoring the sanctity of the Sabbath; and also upon the increasing attention to its proper observance by all classes, particularly by that portion of the laboring classes who have been engaged in the conveyance of passengers and of the public mails, and in the navigation of our rivers and canals.

Bishop Porteus says, the Sabbath is the bulwark of poverty against the encroachments of capital. And many who have heretofore been employed to run stages and steamboats, or to labor on our canal and rail road lines upon the Sabbath, are beginning to learn and to feel that capitalists are depriving them not only of their religious privileges, but also of civil privileges enjoyed by others. These men are compelled to labor seven days in a week for the support of themselves and their families; which support is in fact but the fair wages of six days' labor. For the seventh day is given to the laboring man by the laws of his country, as well as by his beneficent Creator, as a day of rest. A day to be enjoyed in the bosom of his family, and in attendance upon the institutions of religion, in which the temporal as well as the eternal welfare of himself and his children is so deeply concerned.

“Hail, blessed Sabbath! thee I hail, the poor man's day;
On other days the man of toil is doomed
To spend his joyless hours away from those he loves.”

And I trust that many of the class of the men of toil to which I have before referred, when they also see the gross injustice, as well as the sinfulness, of their being thus deprived of the civil and religious privileges of this blessed day, by the encroachments of capital, will make up their minds to resist such injustice for the future.

May the reform which has commenced continue to progress. And may you and your associates in the Convention, and all others engaged in this purely benevolent work, persevere in your exertions for the entire sanctification of the Sabbath; until nothing but the sound of the church-going bell, the voice of the messenger of salvation, and the accents of prayer and of praise, shall break upon its holy stillness throughout the whole length and breadth of this highly-favored land.

I am, with respect and esteem, yours, &c.

R. H. WALWORTH.

Rev. J. G. HANNER, Baltimore.

6th. From Hon. Theo. Frelinghuysen.

NEW YORK, *November 25th*, 1844.

GENTLEMEN:—I sincerely regret that my duties in the University will not allow me to meet you, agreeably to your kind invitation, at the Sabbath Convention, to be held at Baltimore on Wednesday next. I hope for great blessings to follow this movement in behalf of the Sabbath day; and my earnest prayer to God is, that His Spirit may be present with you, and guide all your deliberations to the happiest results. He has written the solemn truth on the whole line of his Providence, as well as on the pages of his word, that the people who despise his Sabbaths must suffer his frowns. May we be enabled to bring the claims of this holy day of mercy and privilege near to the consideration and earnest regard of our fellow citizens. When they shall esteem it a delight and honorable, then may we hope for prosperity in larger measures than ever before.

With great respect, yours,

THEO. FRELINGHUYSEN.

Messrs. ALEX. M. CARTER, C. W. RIDGELY, and W. G. BAKER, Committee, &c.

7th. From gentlemen of Bangor, Maine.

BANGOR, *November 20th*, 1844.

To the Committee of Correspondence of the Baltimore Sabbath Association:

GENTLEMEN,—

It is a matter of very great interest with us that arrangements have been made for a general Sabbath Convention in your city. We are glad to see the arrangements made on a broad scale. Our hope is that the mind and heart of the nation will be there; and that the greatest good will be done. We will anticipate the meeting of the Convention, and follow it, with our prayers.

We are in the midst of Sabbath breaking, which, if not all of it the most gross, is sufficiently distressing. We have Sabbath mails every week, an open Post Office, and an open Reading or News-room. These things, together with such profanation of the Sabbath as they invariably carry along with them, and such other scenes of it as are wont to appear in cities, and sea ports, give us painful proof that men have yet to learn the fear of the Lord.

In relation to this whole matter will you allow us to make one suggestion. The matter of it lies with great weight on our minds; and if we shall find, in the sequel of your Convention, that it lies with equal or with greater weight on yours, we shall rejoice the more.

With all others we believe that the Sabbath was made *for man—for his benefit*. It promotes, and was designed to promote, his temporal comfort and welfare. Let it be sanctified,—and business will be more productive, health will be better secured, personal cultivation will be more largely promoted, domestic welfare will be more sure, and the joy of parents in their children more constant and abiding. The profanation of the Sabbath we believe to be pregnant with all manner of evils. It produces a kind of Pandora-infection, that poisons all the interests of society and of the family. There are recorded facts, (sufficient to convince any candid man—even the most worldly,) which show that the Sabbath is indispensable to his comfort, and to his highest success in business pursuits. In these facts we see a powerful motive to the due observance of the day. It is a motive that should be held up to view by the friends of the Sabbath and of man.

But there is another motive, that is entitled to be held before it, and above it. And here we come to the suggestion we wish to make. Repeatedly have we been made anxious, lest this motive emanating from the secular benefits of the Sabbath should be made too prominent, to the neglect of one infinitely more weighty. Alas the day! we are ready to exclaim, when the *will of God* shall cease to be the first, the great, the decisive motive in this whole matter. Let that day come, and what will follow? We will suppose your great concourse of men in Baltimore an example of what will follow. They assemble; and the question before them is the *rest of the Sabbath*. From careful statistical tables they find that it will be to their advantage to suspend labor on that day. They vote, therefore, and with great unanimity, that they will suspend accordingly. The motive that decides them is not the *will of God*, but *pecuniary profit*. Reverse now the showing of the tables, and the Convention is ready, with equal unanimity, to vote *not* to suspend. Who, then, is the God they obey,—Jehovah, or Mammon?

Let it be so that the *will of God* shall hold us,—that it shall hold us as steadfastly, *without* the pecuniary profit as *with* it, and then there will be hope in our case. Shall we obey him simply because he *pays us for it*, or because *right*, and consequent *duty* require it of us?

Yours, in a common faith and fellowship,

JOHN MALTBY, Pastor Ham'd street Church,
 JEREMIAH CHAPLIN, Pastor First Baptist Church,
 JOHN WEST, Rector St. John's Church,
 S. L. POMROY, Pastor of First Congregational Church,
 JOHN HOBART, Pastor of the Methodist Episcopal Church,
 ARTHUR CAVERNO, Pastor of the F. B. Church,
 ENOCH POND, Professor in the Theological Seminary,
 GEO. SHEPARD, " " " "
 DANIEL TALCOTT SMITH, Prof. in the Theo. Seminary,
 ROBERT PAGE, Acting Pastor of the Congreg. Church,
 Old Town,
 NATHAN DOLE, Pastor First Congreg. Church, Brewer,

Danvers, Mo.

At the suggestion of the Rev. Dr. Edwards, an invitation was given by the Chair to such members of the Convention as were in possession of interesting facts having a bearing on the state of Sabbath observance in their respective neighborhoods, briefly to state them.

Rev. Mr. Boughton, of Centreville, New York, said that he had been delegated from a most afflicted portion of the country, viz: the valley of the Mohawk river.

Afflicted it was and injured by the desecration of the Lord's day upon the canals and rail roads which passed through that delightful valley. After dwelling some time on the injurious effects of this evil on the moral state of the community there, he stated it as a mitigating circumstance that the Albany and Utica Rail Road Company appeared of late to be more favorable to a Sabbath reform upon their line than formerly. They had addressed a memorial to the Postmaster General praying for a suspension of the Sabbath transmission of the mail on that route. The answer received was that on that point it was for the people residing in the valley to decide, as the Department would conform its action to their wishes. Many of the passenger trains had been withdrawn; and the passage of the mail also would cease as soon as the public expressed their will. Here then the responsibility was thrown upon the people; and on them alone. Their Government was ready to carry out their wishes.

Rev. Mr. Stillman desired to submit a few facts in relation to the State of New York. The great chain of rail road commencing at Boston and terminating at Buffalo consisted of eight distinct links, owned and controlled by as many distinct incorporated companies, each having a Board of Directors. With many of these gentlemen Mr. S. had had much conversation. They informed him that they had received and read with much interest the circular letter addressed by the Sabbath Association of Saratoga to the proprietors of rail roads in the State of New York. They acknowledged the truth of the doctrine there set forth, and felt the force of the rebuke and remonstrance which accompanied it. They looked, too, with earnest expectation to the results of the present Convention. Many consultations had been held among them. They were all under a mail contract with the Government, which would not expire till July next: and they looked forward with anxiety to that period when they hoped that the new contracts would bind them to transport the mail on six days only. Many of them, as worldly-wise men, made a careful calculation as to the results of the present arrangement upon their interest, and the books of the company shewed, by figures which could not lie, that their cars ran at a loss on the Sabbath day. The Directors might be seen visiting the depots and looking narrowly at the appearance of the Sunday travellers, and their testimony was that it is not the respectable portion of the community who indulge in this violation of the divine law. The President of one of the companies professed himself personally as willing to travel on the Sabbath as on any other day of the week, but observed that now-a-days he saw none but loafers in the cars on that day: formerly it was not so. Men of business were once very commonly found in our public vehicles on the Lord's day, but now, as a general thing, they were ashamed to be seen there. This great and salutary change had been wrought by public sentiment.

Mr. S. observed, with much satisfaction, that there was one decided and honorable exception to this wide-spread violation of the fourth commandment, and that was in the case of the Delaware and Hudson Canal. This company kept the Sabbath day; and he had no hesitation in saying that in every step they took they were eminently prosperous. God was smiling on that company. Their stock, which at one time was so depressed as to be the mere foot-ball of Wall street, was now so raised in reputation and held to be on so stable a basis, that it was hard to be obtained. A man must be of respectable, he had almost said of religious character, before he could be permitted to buy into the concern. Here was a gratifying and instructive proof held out to every worldly-wise man that "in the keeping of God's commandment, there is" truly "a great reward."

The proprietors of the rail roads in New York, would look with interest to the doings of this body, and the documents put forth by the Convention would be seized on with avidity. For, many minds began now to be convinced that the stability of our civil, as well as religious institutions, was deeply connected with a right observ-

ance of the Sabbath day. Many reflecting men had become convinced that our country was incurring the curse of heaven by its open profanation of God's day, and that the only way to stay his merited judgment was by a general awakening to righteousness among our people.

On our Western lakes there was a vast and increasing amount of business done. Not less than seventy steamboats plied on those waters to the west of Buffalo. One step has this season been taken toward the better observance of the Sabbath. On the line from Buffalo to Chicago no boat was now suffered to run on that day, and the change had been universally approved; not an instance had been heard of in which a grumbler opened his mouth against it. He had no doubt that the history of eighteen hundred and forty-five would shew the salutary results of this reform. He was privy to the fact that in one company, day after day had been spent in consultation to ascertain if they could not avoid the alleged necessity of running their boats on the Lord's day. He had himself been invited to assist in their deliberations. The trouble was that they could not so shape their business that the regularity of their lines should not be broken up by taking off their boats on the Sabbath. To his mind, indeed, these difficulties were all imaginary; and he doubted not that if these embarrassed gentlemen would once come up to the mark and boldly adopt the principle of total abstinence, they would soon come to the same conclusion. To our shame here at the North he could state that in Georgia not a car travelled on the Lord's day on the whole length of their great rail road to the West. And in St. Louis, a place regarded by many as notoriously ungodly, no boat was suffered to load or unload on the day of God. Such facts might well call up the blush on the cheeks of many in the Northern and Eastern States.

Dr. Edwards stated some facts as to the Sabbath travelling in New England. Two mails left Boston on the Sabbath and proceeded as far west as Worcester: there the railroad travel stopped. On the great northern thoroughfare, toward Portland, nothing moved for one hundred and sixty miles. Through those mighty chasms the mountains had been made a plain, and crooked things had been made straight, that the glory of the Lord might be revealed, and all flesh might see it together. Then there was a mail to Portsmouth, forty miles, and there it stopped. In Portland there was no Sabbath mail. And he would ask if the bankers and merchants of Portland could successfully pursue their extensive business without a Sunday mail, could not the merchants and the bankers of Boston, of Philadelphia, and of Baltimore, do the same? What had christian merchants to do with the state of the market, with money, letters, and with stocks, upon the day of the Lord? He knew one, that had not gone or sent to the post office for twenty years, and yet his affairs were in a prosperous condition,—on one Sabbath, however, there occurred a sudden emergency. On Saturday night news reached him, that a large amount of property had suddenly been placed in jeopardy, and his agent wrote for immediate instructions as to what was to be done to save it. The merchant wrote his letter of instructions, and on Sabbath morning was on his way to drop it in the post office. As he went along, he said to himself, "This is a new thing for me: am I not acting in violation of a great principle which I have laid down for my own government, and from which I have never departed? is it well to go on, or had I not better stop?"—He stopped: but then the thought came, "but this is a special case—a case of necessity;" and he started forward again. But conscience once more whispered, "this is very different from your uniform custom—is it right?" He hesitated no more but tore up the letter, and returned home; resolving to leave his property to the care of divine Providence. The next week there arrived another letter from his agent, apprising him of a great change in the circumstances; and it now appeared, that had the letter he wrote gone forward by the Sunday's mail, he should have lost all the property. His

conclusion from the whole case was, that for the rest of his days he would stick to a good principle, and leave results with God.

This, he rejoiced to believe, was becoming the conclusion with a good many, not only among the great and the rich, but also among the people of moderate circumstances, and especially among the laboring men, more immediately affected by the habitual violation of the Lord's day. They felt degraded in their own eyes.—So did Sabbath travellers. This was a great thing. By degrading a man in his own sight, you did any man an immense injury: you unmanned him. Men who rightly reflected on this would not consent to do it. Dr. E., on this subject, stated a case, in which an engineer was offered very liberal wages if he would engage to take charge of a car which moved only forty miles on the Sabbath. He was a poor man; the offer was a tempting one; and he hesitated: and finally told the proprietor that he would think of it. Like a prudent man he went to consult with his pious christian wife on the matter. He told her of the offer which had been made him. "Well," said she, "I take it for granted you don't expect to go." See the implicit confidence of this good woman in her husband, that he would not break God's holy day. (Dr. E. said, he hoped every wife present would think as well of her husband, and with as good reason.) The husband replied, "These were hard times: he had no other business: and he feared that, if he refused, the Board would turn him out." "Well," said his wife, "I hope you will not forget, that if a poor man cannot support his family by keeping the Sabbath, he certainly cannot by breaking it."—A sentence that was worthy to be written in gold, and which would be remembered and admired long after the humble christian that uttered it, should be low in the ground. She added, "whoever works against the commands of God, works against the Providence of God." Her husband replied, "I am glad you think so, and it is important we should think alike in the matter." He went immediately to the superintendent who had spoken to him; and observed to him that the company had always treated him well; that he liked his place; that he should be sorry to lose it, because he had a family who depended on his wages for subsistence: but that he could not consent to run the car upon the Sabbath day." The man immediately replied, that if it was a matter of conscience with him, he should not press it;—that was the key to the whole case. If a poor man pleaded, that a certain requisition was against his conscience, (and his conduct did not contradict his words,) there was not an honest or honorable man who would urge him to break it. Dr. E. went into the same neighborhood, years after, and the man came to him to tell how Providence had blessed him: he said that he had received from other quarters more money than the company had offered him for running on the Sabbath, and he greatly rejoiced in the change of prospects as to his children. Dr. E. here took occasion to observe generally, that if a man wanted to ruin a family of children, one of the readiest and surest ways of accomplishing the object was, to set the parents to work on the Sabbath. More than four times the number of criminals, the children of such parents, were constantly in our State prisons, than of such as had been trained regularly to attend the house of God. The example set by christians in this matter, was of the highest importance. A minister of the gospel was once travelling on board a steam boat, in Ohio, on the Sabbath morning, on his way to attend a meeting of the General Assembly, and asked of the captain of the boat whether he did not think of ceasing to run his boat on the Lord's day? He said that he intended to do so. "But when?" inquired the preacher. "When ministers of the gospel and members of the church cease to travel on that day," was the pithy and cutting reply. Yes, and Dr. E. doubted not it was true, that not a steam boat or rail car would move upon the Sabbath day, if no good man would consent to travel in it.

As to the danger from rival lines of travel, he wished a company who gave this as

a reason why they did not stop their trains on the Sabbath, to make the experiment. They would soon find travelers inquiring which was the Sabbath keeping line; for men would be afraid to trust themselves with these who openly set the law of God at defiance. A very thorough inquiry had been set on foot by the Parliament of Great Britain into the causes of steamboat explosions, and the result was, that they arose, in a great part, from the want of a practical conviction of moral responsibility in the men who had the management. Sabbath-going rail roads had a powerful tendency to destroy this sense of responsibility, and thereby they largely increased the danger of life on every rail road in the country.

Dr. E. related another case of peculiar interest. A man was once travelling in a steamboat passing up the Mississippi; when Saturday night came he asked the Captain whether he was not going to stop? The reply was very promptly given in the negative. Then, said the traveler, I wish you to put me on shore, as I never travel on the Sabbath day. The captain said he would not do it: "and besides," added he, "the Rev. Mr. such-a-one, (and Dr. E. said if he should give the name it would be well known in Baltimore,) did not stop on the Sabbath; he gave us a sermon, and if you will go on you will hear a sermon to-morrow," (for it seemed in the judgment of this captain, if not of his clerical travelers, that a sermon was sufficient to sanctify Sabbath breaking.) "Well," replied the traveler, "you have mentioned the name of this man to induce me to break the Sabbath; I am determined you never shall use mine so." "But there is no place to land you at but a little shanty tavern, and it is quite uncertain when another boat will take you off." The man however was firm, and was according to his desire set on shore. He found a small and very mean tavern, filled with a company of rude looking men carousing. When they saw their new visiter, and learned that he was landed because he would not travel on the Sabbath, they said to each other, "this is a minister: he stops here because he will not break the Sabbath; no doubt he is a good man." How natural the conclusion! Dr. E. said here, that it was one capital trait in the character of the people of the West, that they respected a man who was ready to act out his principles, be they what they might. "As this is a preacher, what if we should have a meeting here to-morrow? dare say the man can preach well." So the thing was agreed on; and they forthwith sent runners to the few shantees around; the people gathered, and the man, (who was, as they supposed, a minister,) preached in a grog shop, and to a most attentive audience. The people thanked him, and expressed much satisfaction at his complying with their wishes. The observance of the Sabbath, Dr. E. observed, commended itself to the human conscience. It was made for the conscience, as light was created for man's eye, air for his lungs, food for his hunger, or cold water to quench his thirst. The spokesman of the little company then said that they had often heard about temperance lectures, and if he knew how to make a temperance lecture they should like to hear it. The minister consented, and gave them a short history of temperance reformation in the United States, and of the vast amount of good which it had effected. One of them observed that "it would be a profitable thing for them." At their request he drew up accordingly, the constitution of a Temperance Society. This closed the labors of the Sabbath. He went to rest with an approving conscience; and early on the next morning one of the first sounds that saluted his ears was the puffing of a large steamboat passing up the river; he was taken on board, and before reaching St. Louis, he overtook the boat he had left and reached his journey's end as soon, if not sooner than if he had violated his conscience and the Lord's day by continuing on board. Dr. E. said that while traveling in a Western rail car he related these facts to the company, when a gentleman who was present observed that he knew the very man who kept the grog shop in question; that he was well acquainted with the place, having himself laid out the town, and there had, to be sure, occurred a most woul-

derful change in the character of the settlement. The man who formerly sold more liquor there than all the other rumsellers, whose father and brother had died confirmed drunkards, was now the President of a Temperance Society, and the use of liquor was banished from the place. So much for one man's resolutely doing his duty.

Interesting addresses were also made by Rev. Messrs. Henderson, Bokum and Powell, of Pa., and Chas. Parker, Esq., of N. Y. The Convention adjourned till to-morrow 9 o'clock.

THURSDAY MORNING, 9 o'clock.

Convention met. Prayer was offered by the Rev. Bishop Waugh. The following Resolutions were reported from the Business Committee and adopted without debate.

VIII. *Resolved*, That public men who are raised, by the suffrages of a free people, to places of official dignity and power, are laid under peculiar obligations to set an example with regard to the Lord's day which shall be safe, and salutary to their fellow men, and which shall tend to render the due observance of that day universal.

IX. *Resolved*, That as but six days in a week have been made, or given to men for secular business, they have no right to take any more for that purpose—no more belong to them, and if men take more they take that which is not theirs. And though it may sometimes promise some temporary good, it will not be likely to end well; for the Sabbatical law was engraven not only on the tables of stone, but on the bodies and souls of men, and is armed with a penalty which no continued violator of it can either annul or evade.

X. *Resolved*, That bodies of men, by being incorporated for private or public objects, have no more right to desecrate the Sabbath than individuals; and that the members of such bodies are as really bound to observe it, in their public and official acts, as they are in their individual and private transactions among their fellow-men.

XI. *Resolved*, That we recognize with peculiar satisfaction the repeated instances in which bodies of men in their official capacity, have of late manifested their regard for the Lord's day, and their disposition to assist those whom they employ, in availing themselves of the rest and the privileges which that day was designed to afford.

XII. *Resolved*, That the Sabbath is peculiarly the friend of the laborer, and comes as an angel of mercy to give him rest from his toils, to point him upwards, and help him to rise in anticipation of and preparation for "that rest, which remaineth for the people of God."

XIII. *Resolved*, That it is not only the privilege, but the right of the laborer to rest on the Sabbath, and a right of which he cannot be deprived without great evil to himself, to his family and to his fellow-men.

The fourteenth Resolution having been read as follows:

XIV. *Resolved*, That, as it is proved by facts that on the whole more labor can be performed by working six days in a week and resting one, than can be performed by working seven, and that it can be done in a better manner, the pecuniary interests of men, no

less really than their moral duties, urge them to respect that law of their nature, and of nature's God, which requires a day of weekly rest, and of devout acknowledgment of him, as the Maker, Redeemer and Governor of the world.

Rev. Mr. Powell said he would state one or two facts, going to confirm the doctrine of the Resolution, that more labor could be done, and better done, in six days, with one day of rest supervening, than by continual labor throughout the seven days. Mr. P. here related the testimony of a man at Marietta, who was employed in running a six-day boat, (as it was called,) and who declared, that notwithstanding his men all rested on the Lord's day, his boat reached its destination as early as his competitors, who worked all the week. At Columbus, similar and even stronger testimony was given by a man, who, not only got in as early, but actually earlier, than the Sabbath-breaking boats on the same line.

Dr. A. Campbell urging brevity :—

Mr. P. observed, that every body was not as well satisfied of the truth of the position taken in the Resolution, as that reverend gentleman, and therefore he would ask leave to state one fact more. Mr. Nye, a drover of Dayton, Ohio, stated, that he had been engaged in driving sheep to Baltimore. On one occasion he met his neighbors, who were similarly employed, returning home with their flocks before them, who all advised him to do the same, for if he went on he would lose money by the journey : prices were down, and he could not sell. Mr. Nye, however, concluded to proceed. He had regularly rested on the way every Sabbath : when he saw the butchers, they inquired where he was from : and on being told he came from Ohio, they told him they would not buy. He asked them, however, to come and take a look at his sheep, before they made up their minds, which they accordingly did, and found them in so much better case than those which had traveled, without resting, all the way, that they offered him a fair price ; he readily sold his whole flock, and returned home with a handsome sum of money in his pocket.

Dr. Bergen of Philadelphia, stated, that in 1826, he had been engaged in the manufacture of hollow glass ware. At that time it was the custom of all the glass houses, to continue blowing every day of the week, and this labor continued without cessation for ten months of the year. The men were over-worked, and the effect upon them was decisively injurious to their morals ; yet it was deemed a case of necessity. But being deeply impressed with the immorality of the practice, he had anxiously sought to devise a remedy ; and at length discovered, that by a change in the process, the necessity of going on upon the Sabbath could, without injury and with great ease, be avoided. He explained this to the men, and suggested the expediency of resting on the Sabbath day. At first they were opposed to it, apprehending a diminution of their wages. The question was put to the vote, and there was a tie. To meet this pecuniary objection, Mr. B. proposed to them a short trial of the new plan ; they consented, and the result proved that they could do as much work, and realize as much wages by resting on one day in the week, as by the former practice. All being fully satisfied of this, all work was thenceforward suspended on the Sabbath day. Experience proved that the human frame was so constructed by its Maker, that the refreshment of sleep did not of itself so compensate the effect of labor, as to dispense with an additional rest, fully to restore the exhaustion of the frame. There was, therefore, both wisdom and benevolence in superadding the rest of the Sabbath day : and this explained the reason why brutes, as well as men, were included in the requirement. The experiment of some months on the new plan ascertained, not only that the men could earn as much by keeping the Sabbath as by violating it, but *twenty per cent. more*. This being made known, other glass-works came into the plan,

and they found, on trial, that the necessity of unintermitted labor, in order to carry on their business, was wholly imaginary. There was no such necessity. The furnace could be kept up by a single hand, and he was relieved by another, during half of the twenty-four hours. The moral results were great. Glass blowers were usually first entered while small boys, and were called "tenders." From that age up to manhood, and so long as they continued to work, they knew not the blessing, either of education or of the Sabbath day: hence it was found, that very few of the hands employed could either read or write. This led to the opening of a Sabbath school attached to the works, and they all soon became scholars. This led to another, and a still more important result: the men volunteered to put in complete repair an old building, which they converted into a place of worship and a Sabbath school, and thus, while their extra earnings enabled them to appear in decent clothing, they all became regular worshippers at church, and in process of time, many of them put up humble, but comfortable cottages of their own. As for the proprietors, the saving of fuel alone, which resulted from suspending work on the Sabbath, proved to them an ample compensation for what might be considered by some, as a sacrifice. But their best and noblest recompense was, the beholding of the great and happy change which had passed on the condition and character of a large body of their fellow creatures, dependent upon them for daily bread. Before, their working hands had been the worst of slaves; now, they were among the happiest and most contented of freemen. He wished that every glass establishment throughout the country would follow the example: avarice alone could induce any proprietors to insist on working their hands without intermission: but in this case, avarice, if it continued thus to insist, would defeat its own aim and insure its own punishment.

The question being now put, the 14th Resolution was adopted.

The 15th Resolution was read and adopted.

XV. *Resolved*, That as the dissemination of a knowledge of principles and facts, with regard to the Sabbath, is one of the most powerful means of securing its observance, it is recommended to all to supply themselves with interesting publications on this subject, and to circulate them in all suitable ways, as extensively as possible.

The 16th, 17th, 18th and 19th Resolutions were read, and adopted without debate.

XVI. *Resolved*, That should every family obtain some good Sabbath Manual, that all the children and youth may understand the object of the divine Being in the appointment of the Sabbath, and the reasons why all should observe it, they would, it is believed, greatly promote, not only their own interest; but all the great interests of mankind.

XVII. *Resolved*, That the efforts that are made by ship owners, merchants and others, to give the rest and privileges of the Lord's day to seamen, must tend to elevate their character, increase their usefulness, and promote the good of all.

XVIII. *Resolved*, That the connection between the desecration of the Sabbath, and the use, as a beverage, of intoxicating liquors, and the traffic in them for that purpose, and the aid which each affords in the promotion of the other, should lead the friends of temperance, as well as of the Sabbath, to persevere in judicious efforts to cause each of these evils to be done away.

XIX. *Resolved*, That in the following sentiments, expressed by the New York State Sabbath Convention, to the Directors of rail roads who run their cars on the Sabbath day, we cordially concur, and commend them to the consideration of all such persons throughout the United States :

To the Directors of Rail Roads.

Gentlemen :—The position which you occupy gives you peculiar facilities for exerting great and extensive influence among men. All classes, and especially the young, must be deeply affected by the course which you take with regard to the running of cars on the Sabbath. It is on this account that we take the liberty to address you, and respectfully request your attention to a few considerations with regard to this subject.

In a free country, where all classes of citizens enjoy the blessings of social, civil and religious liberty ; where no standing armies support the government or give efficacy to law, it is of the highest importance that moral principle should be universal, and its salutary influences be felt by all classes of people. In order to this, they must understand and respect the laws of God, especially with regard to those great fundamental institutions which were “*made for man*,” and the observance of which is essential to the welfare of civil society. One of these institutions is that of the Sabbath.

This institution, established at the creation, was designed to keep alive the knowledge and worship of Jehovah, and thus to give efficacy to his moral government among men. Without this, that knowledge and virtue which are essential to the purity and permanence of free institutions cannot exist. And whether we, as a people, shall be successful in perpetuating our institutions, will depend, in no small degree, upon the fact, whether we shall or shall not regard the Christian Sabbath. And this will be deeply affected by the course which shall be pursued, with regard to the running of rail-cars and other public vehicles on that day.

The fathers of our country, who were honored as the instruments of establishing our institutions, were men who loved the Sabbath, and who regarded its observance as one of the bulwarks of national freedom. And to this we owe no small part of the blessings which we enjoy. And since those, through whose sacrifices and labors we have received them, have gone to their rest, patriotism, no less than piety, requires that we should, in this, imitate their example.

Among the reasons why the running of rail cars, as well as other kinds of secular business should be confined to six days, are the following, viz. :

I. It is manifestly the will of God, that all men should observe the Sabbath. And as they are dependent on him for the blessings which

they enjoy, their *interest*, as well as their duty, requires that they should do it.

II. As but six days in the week have been made for secular business, and no more have ever been given to men for that purpose, they have *no right* to any more. Only six days belong to men for secular business, and to take more for that purpose *is not honest*.

III. To employ seven days in a week in secular business is a violation, not only of a law which was written by Jehovah on a table of stone, but of a law which he has impressed upon the *nature* of both man and beast. That law requires, that those that have been employed six days in a week should rest on the seventh: if they do not, they impair their health, diminish their strength, and shorten their lives.

IV. Men who labor seven days in a week, are more reckless of property, character and life, than those who labor but six, and enjoy the rest and privileges of the Sabbath. They are more exposed to disasters and crimes. The consequence is, travellers are more exposed to the loss of property and life on Sabbath-breaking rail roads, than they need be; and more exposed than they would be, should the running be confined to six days, and all concerned be permitted to enjoy the rest and privileges of the Sabbath.

V. The running of the cars on the Sabbath is a violation of the *rights* of the people. They have a right not only to keep the Sabbath, but to be *undisturbed* by others. The running of the cars through villages, and by places of public worship, and often in time of service, is a *gross violation* of the rights of the citizens to the stillness and quiet of that day.

VI. The running of the cars on the Sabbath is wholly *unnecessary*. All the secular business which it is needful or proper, for men to perform, can be accomplished in six days. And there is no good reason why the cars should run on the Sabbath. On more than 700 miles of our rail roads, they are confined to six days in the week. Many of them are among the greatest thoroughfares, on which the most business is done, and, it is hardly necessary to add, are among the most profitable in the country. And on some, which have continued to desecrate the Sabbath, it manifestly would have been more profitable, in a pecuniary point of view, if they had not done it.

On one of the State roads in a neighboring State, they carried on the Sabbath, upon an average, $56\frac{1}{2}$ passengers during the season. To this they employed 68 men, 18 horses, and 14 steam engines; and at an expense to the State, of \$3,613.75; being \$1,477.00 more than the income; and when all the income would have been obtained during the week, had they not run on the Sabbath, and thus \$3,613.75 saved to the State; a sum sufficient to pay the annual interest on \$72,000 of the State debt.

VII. By running the cars on the Sabbath, you tempt others to desecrate that day, and aid and abet them in doing it.—This exerts a highly deleterious influence, especially upon the young, and in numerous ways is detrimental to all the great interests of our country.

You also deprive those whom you employ of the rest and the privileges of the holy Sabbath. You prevent their attendance on the preaching of the gospel, and other means of grace which God has provided; and thus exert an influence which tends to prevent their preparation for heaven.

VIII. Increasing numbers of all classes, who, in the light of principles and facts, examine this subject, are becoming increasingly desirous that the running of the cars on the Sabbath should cease. And we cannot but hope, that you, gentlemen, at no distant time, will come to the conclusion, that the highest interests of all will be promoted by throwing the whole weight of your influence on the side of Sabbath observance; and that, by so doing, you may become eminently benefactors of our country and the world.

Do you say, “we are common carriers; and, as some men wish to travel on the Sabbath, we must run our cars to accommodate them?” Why *must* you run your cars to accommodate them? Do the laws of God, or the laws of the State, require it? No, they both forbid it. Why then must you do it?

Suppose the same men should wish to violate the laws human and Divine, in other ways, would you be obliged, because you are common carriers, to aid and abet them in doing it? Does not the fact that men are placed in public stations, and are thus charged with special responsibilities, lay them under special obligations to exert the influence which that gives them, not for the injury but for the benefit of themselves and their children. “Train up a child,” saith infinite wisdom, “in the way he should go, and when he is old he will not depart from it.” In scarcely anything is this more true or important, than with regard to the Christian Sabbath. The history of the last thirty years gives abundant evidence, that for parents to continue, by business, openly to desecrate the Sabbath, exerts a highly deleterious influence on their children. Facts speak on this subject as with a voice of thunder, and echo the declaration, “Six days shalt thou labor and do all thy work; but remember the Sabbath day and keep it holy. In it thou shalt not do any work; thou nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle.” Men who have continued openly to violate the Sabbath by the prosecution of worldly business on that day, have in so many cases been visited in their persons, estates or families with calamities, that all benevolent minds must desire that none should follow their example lest they should be partakers of their plagues.

On the other hand, those who, while diligent in business during the six days, have conscientiously and regularly kept the Sabbath, and gone with their children to the house of God, have in so many cases been visited with blessings, which have gone down to their children and children's children, that all benevolent minds must desire that such blessings may become universal.

Rev. Dr. Edwards now read the draft of an address in the name of the Convention to Canal Commissioners throughout the Union.

In reporting this document the Rev. gentleman accompanied it with some statements in reference to the suppression by the Postmaster General of a number of small mail routes, on which the Department had allowed in some cases a third and in others as much as half of the whole amount allowed the contractors, simply for carrying the mail upon the Sabbath. By this operation \$60,000 a year had been saved to the Government. It was not (he was authorized to say) the personal wish of the gentleman now at the head of this Department that the mail should be transmitted on Sabbath on any route: he was governed in this matter by the expression of public opinion: and whenever the people signified such to be their will, he was ready to carry it into immediate effect. It was a fact well worthy of remark in this connexion that against the act of the government in this suppression not a human being had opened his mouth. It met with universal acquiescence and at least tacit approval. (It ought to be understood that there existed no law requiring the mail to be carried on the Sabbath: it was merely a regulation of the Department.)

To Canal Commissioners and others who are instrumental in opening the locks, and performing other official or secular business on Canals, on the Lord's day.

GENTLEMEN :

Among the numerous manifestations of wisdom and goodness, which the Divine Being has made to the human family, is his arrangement, after six days of labor and attention to secular concerns, for one day of rest, and of special devotion to the worship of God and the promotion of the spiritual good of men. And so important in his own estimation was this arrangement, that he evidently had his eye upon it in the creation of the world and in the Sabbath which he observed at the close of that work, when the morning stars sang together and all the sons of God shouted for joy. This arrangement was evidently "made for man," and an intelligent and conscientious regard to it, has in all ages been found to be essential to his highest good. The rest which it contemplates is required by his physical system; and the moral influence which it imparts is no less needful to the health of his soul. These truths, revealed with great clearness in the scriptures, and abundantly illustrated in the course of divine Providence, are receiving extensively

increasing attention, and a consideration of their high importance is extending in various parts of our country. The consequence is, a decrease, in many places, of the number who engage in secular business or traveling for amusement on the Sabbath, and an increase of those who enjoy the privileges and engage in the appropriate duties of that day. Vessels and steamboats less frequently leave the harbor. The number who go to the post office on the Sabbath is diminishing. On more than a thousand miles of rail road the cars do not run on the Sabbath. In many cases the mails are not transported, and the locks on canals are not opened. And in various kinds of business, in which it has been contended that it was necessary to desecrate the Sabbath, it has been found by experiment that such business can be carried on to even better advantage by being confined to six days in a week. And we have a settled and strong conviction, that if this should be the case with all kinds of business, the highest and best interests of all concerned would be promoted. Nor do we see any good reasons why this should not be the case; nor why the business on our canals should be, as it sometimes has been, an exception. That large and interesting class of our fellow citizens, who are called to labor on our inland waters, need, physically and morally, as much as others, the rest and the privileges of the Sabbath; they have an equal interest in them and an equal right to enjoy them. Many of them ardently desire to enjoy these blessings, and in one State more than 1,200 captains of canal boats united in a petition to the Canal Commissioners not to open the locks, or require their agent to perform official business on that day. This would prevent owners of boats and goods from urging those who are employed to desecrate the Sabbath, and would greatly lessen their temptation to do it. It would remove the official sanction which by the opening of the locks is given to that vice, and relieve the public agents from the guilt of aiding and abetting in promoting it. The consequence would be, as it has been on those canals, where the experiment has been tried, the health and the character of those employed would be improved. Business would be transacted with greater facility. Nor would the amount on the whole be diminished. The Canal Committee, composed of distinguished Senators, to whom the petition above referred to was committed in the State of New York, after long and careful consideration of the whole subject, say in their report, the boatmen who send up their petitions express their firm conviction that as much merchandise and produce could be transported on the canals during the season of navigation, with the observance of the Sabbath, as there can be by violating that day. There can be no doubt, that the boatmen take a correct view of the subject. Other things being equal, the Committee believe, that both man and beast can perform *more* labor, by resting one day in seven, than by constant employment every day in the week.

“The Sabbath was emphatically ‘made for man;’ and, when viewed in the light of *political economy*, can never be sufficiently prized.

“It is admitted by all, that intelligence and virtue constitute the only sure foundation of republican institutions. If the people are intelligent and virtuous, the institutions of our country are safe. It is believed, that the Sabbath duly observed, in the repeated instructions which it brings to the population of a nation—in its calling the attention of all to the duty they owe to their Creator, in reminding them of their accountability beyond the grave, and thus maintaining and invigorating the conscience, *lies at the foundation of our national happiness and prosperity.*

“It is a well-known fact, in the history of the vicious and depraved, that the violation of the Sabbath is generally the first step in the series of wickedness and crime, which led them to their final ruin. Nor is there any thing mysterious in the blighting influence of Sabbath desecration on the human character. The want of that moral and religious culture which the observance of the Sabbath secures, the voice of conscience hushed by its repeated violations, leaves the unhappy individual without any saving moral principle to warn or protect him, and, like a vessel without a rudder, upon the stormy ocean, he is sure to wreck his happiness and his character.

“Of 1232 convicts, admitted to the Auburn State Prison, previously to 1838, 447 had been watermen: and of the whole number, 1232, only 26 had been in the habit of keeping the Sabbath.

“Of 1450, admitted to the prison previously to the year 1839, 563 had been watermen, and 27 only had kept the Sabbath.

“Of 1653, admitted to the prison previously to the year 1840, 660 had been watermen; and of 293 admitted to the prison in one year, 97 had been watermen, and only 2 had kept the Sabbath.

“One way to promote the religious observance of the Sabbath, is for the canal officers, and all who employ others to do business on the canals, to suspend their secular business, and religiously observe the day themselves. Let the distinguished classes of society set an example of keeping the Sabbath, and others may be expected to follow. And let employers, *in no case*, unnecessarily deprive those whom they employ of the rest and privileges which God has provided for them, and the enjoyment of which *would promote the mutual good of all.*

“The State officers violate the laws of the State, in opening the locks and transacting public business on Sunday, and the Committee believe that the interests of the State, or the prosperity of individuals, can never be advanced by the violation of human or divine laws.

“*The policy, which seeks to gain by the violation of laws, which infinite wisdom and goodness have established, is selfish, short-sighted, and defeats its own end.*”

Such are the sentiments expressed by distinguished Senators after careful inquiry and patient investigation, and who had a good opportunity to become acquainted with the facts connected with the desecration of the Sabbath by the opening of locks and the performance of official and secular business on canals.

And we have no doubt that they are equally in accordance with sound philosophy and correct political economy, as they are with good morals and true religion.

And we would most respectfully and earnestly commend them to the careful perusal and profound consideration of all who are thus concerned in opposition to laws human and divine in such violations of the Lord's day. And we cannot but hope that the time may soon come when their own experience shall unite with the experience of increasing numbers in all departments, in testifying that the Sabbath was indeed made for man, and that in the keeping of it in accordance with the will of the Lord of the Sabbath, and of those laws natural and moral which he has established, there is truly great reward.

The address having been read, it was adopted.

Letters were then introduced and read from Rev. Dr. Green, of Philadelphia, Rev. W. H. Barnwell, and others:—*See Appendix.*

William Geo. Baker, Esq., of Baltimore, was appointed an additional Secretary, to aid in furnishing certificates of attendance to delegates.

J. M. Atwood, Esq., from the Standing Committee, reported an address to the people of the United States:

THE NATIONAL LORD'S DAY CONVENTION TO THE PEOPLE OF THE UNITED STATES.

The Convention of delegates assembled in Baltimore from various parts of the Union, to consult on the means of promoting a more general observance of the Christian Sabbath, would respectfully solicit the attention of their fellow-citizens to the subject of their deliberations. Were an apology necessary for an appeal so wide as this address contemplates, it is found in the fact that the object concerns all—whether they dwell in the crowded city or the scattered hamlet; in the palaces of the rich or the cottages of the poor. They believe that the results of the decision which the nation shall maturely form as to the claims of this institution will reach far onward in its history, and that we are dealing with the elements of the future weal or woe of the hundreds of millions who are to inhabit this land when we and ours will be remembered only by the healthful or baneful influences we have exerted upon this forming period of our career.

That our means of safety are as peculiar as our perils, is an admitted truism. We have parted with many of the prescriptive safeguards of

ether countries. The popular ignorance, upon which the monarchies of the old world have so greatly relied for safety, we deprecate as our danger. The elevation of the masses in intelligence, which they fear, is our hope. They are building citadels of defence from their own people. We are seeking to awaken in ours a higher and higher estimate of their power and their rights. Their restraints from violence are chiefly external force. Ours are the love of order, the sense of justice, the power of conscience and the fear of God. Such are our trusts: if they fail us, all is lost. Our mistake is fatal, and there is no remedy.

It is with reference to considerations like these that we desire to fix the attention of our fellow-citizens upon the Sabbath, as a moral safeguard tendered to us by our beneficent Creator for just such exigencies as ours; and, as nations are what individuals are, tendered to us as a nation, to each of us as individuals, with all its blessed influences upon the life that is, and the never-ending life to come. Were it a human device, we might well fear lest evil should be mingled with its good, and could justly question its claims upon our unlimited confidence. But it is a law of God—coeval with creation. It is one of the selected few, the Ten Commandments, that brief but comprehensive expression of His will. Among these it stands; and we may not say that it is secondary in importance or obligation to any. For aught we know, it may be the very keystone of the arch.

This should be enough. There is no higher sanction our reason can ask or conceive.

But were there no such revelation, and were we compelled to trace back from effects to causes, so manifold are the Sabbath's blessings, so complete its adaptation to our physical, social, and moral necessities, we could not fail to refer its origin to Him who made man, and who knew his wants as his Creator alone could know them. That it was made for man, as man, is proved by all its bearings upon all his wants.

As a period of rest, after six days continuous toil, it is *indispensable to the laborer*. Without this gracious interval, his health and vigor prematurely decay as certainly, although not as speedily, as if debarred from the refreshment of sleep; and health and vigor are the poor man's capital. The statistics, now so greatly accumulated that we cease to gather them, showing the fearful waste of life in those employments which know no such suspension, are full of warning and instruction. Sad indeed is the lot of the laborer without this jubilee of the week to recruit his exhausted energies; when he may wipe the sweat from his brow and lift up his body and lift up his spirit, alike bowed down by daily toil.

Nor is this interval of repose, as a law of our physical nature, less necessary to *intellectual* occupations. The mind must be stately unladen of its cares, as the body of its burdens, or a similar penalty must

be endured. The ordinary effects of systematic violations of the Lord's day, by men of business or professional men, are less clearness of perception and power of discrimination, and less soundness of judgment, and, generally, a diminution of intellectual vigor; often followed by a sudden breaking down of the over-tasked mental faculties; in other instances the result is lunacy or self-murder. In short, moral and religious considerations apart, nothing is gained by a violation of the divine command—a truth often learned too late. If a man would make the most of himself in all respects, he will do well to remember the Sabbath day to keep it holy.

But the demands of our *moral and social nature* for the blessings of a sanctified Sabbath, are still more imperative, and take hold of higher results. We cannot dispense with this pause from the pursuit of pleasure, gain or distinction; we need it to moderate our passions, to chasten our desires, to purify our motives, to elevate our aims, and to seek the salvation of our souls. It is here the Sabbath chiefly discloses the divinity of its origin and the benevolence of its purpose. It speaks in God's name to the tide of worldliness—"thus far shalt thou come, but no farther;" it communes with man of eternal retributions—points his burdened conscience to the only Saviour, and to that heaven whose endless felicity none shall know but the pure in heart and the pure in life. In its legitimate observance, it is a season of hushed passions and of tranquil enjoyment, disposing the heart to kindness and good will,—a season for the affectionate instruction of the young in their duties to God and their fellow beings—for the privileges of private and social worship—attendance upon the instructions of an intelligent Christian ministry, and of devoutly reading the inspired words of truth and love in the holy volume. The subjects of thought and conversation are pure and elevating in their nature; and it would be strange, indeed, if the Sabbath sun, as it sets upon a family or community who thus had hallowed its hours of light, did not leave them happier, wiser and better than when he rose. Can any doubt the effects of a day thus spent on mental and moral character, or the power of that restraint which it throws over the conduct? Nearly three entire years, or one seventh of the life of every young man, who leaves his home on reaching the age of manhood, will have been spent under such influences. These are not the families, nor these the individuals, who are nuisances to society. It is not he who fears God, and keeps his Sabbath, that robs his neighbor or murders him; nor is his place among the debased of his species in any respect, or any where—least of all here. You cannot keep a man ignorant or brutish in this country, if you give him his Sabbath, and he observes it according to his Maker's will. He will be raised by its concentrated influences, and will understand and value his civil and political rights, and will respect the rights of others. The wily demagogue must seek somewhere else his tool or his victim.

With a population thus nurtured, we all feel that our laws would be obeyed and our liberties as a nation safe ; but there can be no such without the Sabbath and its appropriate sanctification, and there is no such where it is unknown and unhonored. We beseech our fellow-citizens maturely to consider this conclusion and the facts which, as we have seen, have inevitably involved it.

If these are the happy issues of obedience to this wise and gracious command of our Creator, we are warned by his word and awful providences that its profanation is proportionally dangerous. The purest and most healthful fountain, if poison be cast into its waters, sends forth only streams of death, and so will desecrated and polluted Sabbaths work our more speedy and dreadful ruin. Our principle of self-government as a people must be abandoned, and we and our children must pass under the yoke of despotism.

There is much to encourage us. The Sabbath, like the Bible, is to a great extent embedded in our affections, our most cherished associations, and in our social and civil usages. Almost universally the places of business and of public amusement are closed ; and, as a general fact, and in a growing degree there is a cessation from open labor ; and those from whom this privilege is yet withheld—for withheld it is in instances fearfully numerous—have begun to feel it the sorest evil of their poverty that they cannot obtain that, even as a boon, which is theirs by inalienable birth-right—by the legacy of their fathers and the gift of God. Of the strength of this desire for deliverance there are the most convincing proofs before the Convention, and among the motives which have assembled us here, many of us from distant homes, were the affecting appeals of this very class of our proscribed fellow-citizens for the help which public opinion and public sympathy may bring to their relief. Shall it be denied ? and especially shall the sought-for aid be withheld by those who have the power to grant it ; and that for the sake of gains uncertain at the best, but which if realized, will bring no real good, and which may yet ruffle and disturb the pillow of death ?

In conclusion, we would ask of our fellow-citizens their influence, their kind persuasions, and above all, their blameless example in aid of this cause, to the furtherance of which so many and such various considerations prompt us. The world has never witnessed the spectacle of an universal obedience to the Sabbath in any country ; and its full power to bless a nation is yet unrevealed. In no other land can the trial be made with such encouragements as in this, and with such power of example to the world—for if successful here it will be as the voluntary decision of a free people.

It was the remark of one of the ablest and purest of those foreigners who came to our aid in the days of revolutionary peril, and who made his home, and recently his grave, among us, the late venerable Dupon-

beau, of Philadelphia, that of all we claimed as characteristic, our observance of the Sabbath is the only one truly national and American, and for this cause, if for no other, he trusted it would never lose its hold on our affections and patriotism. It was a noble thought, and may well mingle with higher and nobler motives to stimulate our efforts and encourage our hopes. And while it is the glory so eagerly coveted by other nations that they may be pre-eminent in conquests and extended rule, let us gladly accept it as our distinction, and wear it as the fairest of all that grace our escutcheon, that we pre-eminently honor the Sabbath and the Sabbath's Lord.

In behalf of the Convention,

JOHN Q. ADAMS, *President.*

HARMAR DENNY, *Secretary.*

Dr. Eddy, from the Standing Committee, reported the following Resolutions, which were adopted:

XX. *Resolved*, That this Convention view with gratitude to the Divine Being, the effort which has for some time past been making on the part of the National government, as well as of many officers of the army, to extend to the soldiery the privilege of resting on the Sabbath and attending the worship of the Sanctuary. And it is ardently hoped, through the good providence of God, that this privilege will soon be extended to the entire army.

XXI. *Resolved*, That the clergy of the different denominations of christians in the United States be respectfully requested to preach, annually, a sermon or sermons, adapted to promote the scriptural observance of the Lord's day; and, if convenient to them, to select the month before harvest as the season for such discourse.

Dr. Eddy then read the 22nd and 23rd resolutions, which were agreed to without debate.

XXII. *Resolved*, That Rev. Mr. Hamner, Rev. Benjamin Kurtz, Fielder Israel, Charles W. Ridgely, and R. G. Armstrong, Esqs., be, and they are hereby appointed a Committee of Finance, to whom shall be paid over whatever sums may be subscribed and collected for that purpose, to pay all the necessary expenses of the Convention; and who shall select such portions of the letters and communications read before this Convention, to be published in connexion with the minutes of its proceedings, as they may think proper, and also superintend the publication, and gratuitous distribution of the proceedings of the Convention.

XXIII. *Resolved*, That the respective delegates in attendance on this Convention, be requested to leave their address with either of the members of the said Committee, and that a copy of the proceedings be sent, by mail or otherwise, to every such delegate.

Mr. Adams, the venerable President of the Convention, rose and stated, that he was now under the necessity of taking his leave of this body, and of returning to Washington. He took this opportu-

nity of renewing to every gentleman present his cordial thanks for the honor they had done him by placing him in that chair, and also for the gratification he had received from what had hitherto been done. If it was true, that there existed a solid foundation for the remark, which had been alluded to, of the late lamented Duponceau, that the American nation was distinguished above all other nations of the earth, for its profound reverence for, and its general observance of the Sabbath; he hoped that the result of the present Convention, would greatly increase such evidence of its true glory.

Dr. Longmore, of Manayunk, moved, that the thanks of this Convention be given to our most excellent and venerable President, for his able and acceptable administration of the duties of the chair, on this occasion.

The motion was unanimously agreed to, and the Convention adjourned to the afternoon.

THURSDAY AFTERNOON,—3 o'clock.

The Convention met. The Hon. Willard Hall, 1st Vice President in the chair. Prayer was offered by the Rev. Mr. Kingsford, of Alexandria.

Dr. Edwards, from the Business Committee, reported the following Resolutions:

XXIV. *Resolved*, That the thanks of this Convention be given to the Trustees of the congregation worshipping in this house, for the use of the church, and for all the accommodations which they have furnished during the sessions of this Convention.

XXV. *Resolved*, That the thanks of this Convention be tendered to the families in Baltimore, who have kindly opened their houses for the accommodation and generous entertainment of the members of this Convention.

XXVI. *Resolved*, That the assistance which the venerable John Quincy Adams, late President of the United States, has rendered to the objects of this Convention, in the able, dignified and kind manner in which he has presided over our deliberations, and in the testimony which he has borne to the importance of the Sabbath to the social, civil and religious interests of our country, deserves and receives our grateful acknowledgements; and that the Secretaries be directed to transmit it to him with our earnest desires for his health, usefulness and happiness; and that when he shall have done with the things of this world, he may be prepared for, and received to "that rest which remaineth for the people of God."

Dr. Eddy moved, that the time while the Committee were out preparing further business for the action of the body, be occupied in free conversation.

He had himself a word or two to say as to the state of things in New Jersey, where he resided. And he would make these statements the more readily since many of the evils they suffered in that State were chiefly of foreign growth. The State had been compared by some one, Dr. Franklin, he believed, to a cask tapped at both ends. This was said, and not altogether without reason, in allusion to its position between

the two great cities of New York and Philadelphia. But the simile would have been more correct if it had compared the State to the Mediterranean, with a strait like that of Gibraltar at each end: for much more flowed into than out of it. In Jersey their courts were almost perpetually in session; but it was to settle causes the origin of which came from Philadelphia and New York. The vicious from both cities escaped on Sabbath to the Jersey shore opposite, and there they committed crimes which led them to the penitentiary and often to the gallows. The statements of Judge Hornblower on that subject were fearfully true. Dr. E. had himself too often been called to attend wretched criminals from the condemned cell to the fatal tree. Many of them were residents of New York, and their first step in crime was to come over on the Sabbath to the shores of New Jersey—there they got to drinking, and then to quarrelling and murder. Here was one of the greatest evils with which their community was afflicted. The great cities on either hand were pouring out on every Lord's day thousands upon thousands of beings who had no regard for the laws either of God or man. The mail cars between New York and Philadelphia were filled, on Sabbath, with those who came abroad with dog and gun to engage in field sports. It was therefore in our great cities that this question of Sabbath observance or Sabbath desecration must in the first instance be settled. The mail could not travel across New Jersey were it not for the stockholders of the rail road lines in New York and Philadelphia. The people of Jersey were, generally speaking, in favor of a strict observance of the Lord's day; but their wishes were controlled and crossed by gentlemen residing out of the State.

Mr. Childs said that he, too, had been waiting with anxiety to hear some gentleman touch upon what he esteemed the real foundation of the whole evil complained of. He believed, for one, that the difficulty lay back of any of the causes which had as yet been brought forward: and it was this,—that there existed no settled judgment in the community as to what constitutes a violation of the Sabbath. One might go from one end of this country to the other, and with the exception of a small infidel *clique* all professed to keep the Sabbath. We might see in one place a colonel at the head of his regiment manœuvring on the parade ground:—or a captain of artillery practicing his men at target firing: both of them perhaps were professors of christianity: and they both maintained that they were appropriately occupying the hours of the Lord's day. A general officer would march through the streets of one of our great cities with his thousands of troops and still contend he was doing his duty. This was their mode of keeping Sabbath. There was no principle in the case but this—simply to take the fourth Commandment as our rule, and make no exceptions but for works of necessity or mercy. When ministers and members of the church began to set the example of transcending this rule, there was no stopping point short of general licentiousness, and an utter prostration of all Sabbath observance whatever. Mr. C. said that the appeal must be to the members of the christian church throughout these United States—to those who through the benign influences of the Spirit had been converted to the knowledge and obedience of the truth: it must be they who would save the country or it could not be saved. Our hope was in that church which Jesus had founded with his own right hand. He hoped this entire Convention would rise as one man and present such an appeal to the christians of America. Could it be right in the sight of God to employ the sacred hours of the Sabbath in any thing besides his own worship, save only works of necessity and mercy?

Suppose the fourth were put on the same level in our practice with the sixth Commandment—what a revolution would it make in Society! And yet where was the difference in their moral obligation? And in relation to the sanctification of the Sabbath, why should not all classes of our citizens be put on the same level and receive

the same treatment? If a poor black boy rolled his wheelbarrow or drove his cart past one of our churches while engaged in worship, he was immediately stopped: yet we suffered at the same time the proprietors of steamboats and rail cars to rush through the country carrying freight and passengers without interference and with scarce an intimation of censure.

He appreciated the truth of the remarks made by a gentleman recently up (Dr. Eddy), and thought with him that we should carefully avoid shewing a captious spirit against the church and the ministry. His remarks on that subject were entitled to great consideration. Yet it was a certain truth that while the conductors and agents were driving their cars roaring through our streets on the Lord's day, their employers, the proprietors of the cars, were in the house of God piously seated at the Lord's table. It was useless to shut our eyes to facts like these: we must look at the case as it is. He knew there were difficulties to be encountered: but he believed the root of them was to be found in the loose principles held by many as to what was, and what was not, a violation of the Sabbath. It would generally be found that gross error was contemporaneous with loose notions respecting the Sabbath. He had been forcibly struck with a remark of the Rev. Dr. Edwards, that the Sabbath was as naturally suited to the mind and conscience of man as air was to his lungs, or cold water to his thirst, or light to his eye. Surely the great body of christians might exert a greater influence in causing it to be observed. There were in Baltimore as many, if not more than twenty thousand Protestant Christians, at least five thousand of whom exercised the elective franchise. Now while he would be among the last to degrade the holy cause of religion by mingling and mixing it up with the party politics of the day—he loathed the very thought—yet it was certainly true that, if these five thousand christian voters avowed it as their purpose to have none for their rulers who openly set the law of God at defiance, his word for it, they would at once witness a wonderful reform in this matter of Sabbath breaking. There was not a city or a village in our land where, if the church once took this stand *and kept it*, they would not witness a great and salutary change. Give him but the assurance that every member of what were commonly known as the Evangelical Churches of the United States would never travel in coach, stage, rail car or steamboat on the Lord's day, nor go nor send to the Post office on that day, and he would not ask for any petitions to Congress nor any legal interposition of any kind:—the crime would cease at once: it would drop spontaneously and without hand.

It had been demonstrated, and the fact was officially admitted, that the transportation of the mail on the Sabbath was an enormous burden on the Government and cost full one-third as much as to carry it on all the other days of the week. The Government did not desire the practice to continue: let but the men who feared God *will* that it should cease, and it would cease. He spoke in the sincerity of his soul in endeavoring to direct the attention of this body to what he believed to be the foundation of the evil. We might put forth documents to show that Sabbath rail cars were run at an actual loss to the proprietors: but that was not the thing: the proprietors would settle all questions of profit and loss for themselves. No fear but they would discover all that: this body never would influence them by such arguments, nor much, probably, by setting forth the evils of Sabbath travelling. They must be moved by a healthy public sentiment, or by nothing. As to New Jersey, Mr. C. said, he loved the State, if for nothing else, because it held in its bosom such a man as Chief Justice Hornblower, whose admirable communication had been heard with so deep an interest. Let but the sentiments expressed by that venerable man become universal, and nothing more would be wanting to place his State on the pinnacle of glory. He regretted, however, to hear that that excellent State should permit the public desecration of the Lord's day by grog-shops all along the line of their Rail Roads.

Drs. Longmore and Eddy here interposed to state that that evil had been reformed: the Companies had prohibited the practice and it was discontinued.

Mr. C. said he was heartily glad to hear it: for he had himself been once detained several hours in the night on one of those lines in consequence of the engineer being drunk.

He had thrown out these remarks in a somewhat desultory manner, as they occurred to his mind. If anything he had said should induce those who heard him to probe the existing evil to the bottom, his purpose would have been answered.

He concurred entirely in the vindication of the Clergy generally, which had been presented by the Rev. gentleman from N. J. (Dr. Eddy). For one he believed that there was at this hour no part of God's earth where the christian ministry could compare in intelligence, morals or piety with those of these United States. There might be, and no doubt were, some men attached to the order who were a disgrace to it and to themselves: but it would certainly be most flagrant injustice to say that the influence of the American clergy was not sound and wholesome. He hoped that the Resolution * which had been offered by the Rev. gentleman from Maryland would be carried out: but he trusted the matter would not stop there, but that the entire church would be roused to its duty.

As to all questions about the Jewish Sabbath, he believed they might soon be settled. For one he was so ignorant as not to know that there were any persons in the country who professed to observe the Jewish Sabbath. The Sabbath he was after, and which he hoped to see universally kept, was that which was established six thousand years ago, before there was a Jew upon earth: that Sabbath which God himself appointed and which he sanctioned by his own example: that Sabbath which "was made for man." Christmas was still Christmas, whether it was kept on the 25th of December, or on the third of January, or, as according to others it ought to be, on the 16th of May. It commemorated the commencement of the greatest of all earthly events: so did the Sabbath. It was Adam's Sabbath, so far as any particular man had to do with it. It was now kept by christians generally on the first day of the week: but it was not less the Sabbath on that account. Was one of the ten commandments repealed?—by whom?—If one might be repealed, all might: if the command to keep holy the Sabbath day was not binding on christians, then the commandment to do no murder was not binding on christians, and they might steal, murder, covet, lie and commit adultery, and yet sin against no commandment of God. The command, it was true, was given at Sinai to the Jews: but it was to remember an *old Sabbath* which had been ordained thousands of years before, even at the creation of the world. God did not make the Sabbath *then*: it was made by him the next day after he had made man. As soon as he made him, he made the Sabbath "for him" to bless him. Adam kept the Sabbath: and men would do the same now, all men would, had not Adam, their first father, broken God's law and fallen from his original righteousness.

Let us then ask all to bring their conscience up to this question,—“Am I not bound to keep holy the Sabbath day?” and “can I keep it holy save by spending it in God's worship and abstaining from all works but those of necessity and mercy?” Here was lee-room enough in all reason to suit any man.

Mr. C. concluded by observing that they had listened to three excellent Addresses from the pen of the Standing Committee: he thought the Convention needed yet another—to the Christians of the United States: once enlist them heartily in this cause and all opposition would fall, and the heavenly repose and stillness of the day of God would pervade and possess our happy land. Then should we exhibit to all

* No. XXI, originally submitted by Dr. Johns, and referred to the Business Com.

nations the truth of that inspired saying "happy is that nation whose God is the Lord."

Dr. Boardman inquired whether a resolution submitted by him touching the desecration of the Sabbath by Sabbath meetings of Congress, and which had been referred to the Standing Committee, had been reported by them to the Convention?

Judge Hall, the acting President, replied that it had not.

Dr. B. replied that if it had not, and if it was the intention of the Committee not to report it, he should claim the exercise of his personal privilege, as a member of the Convention, to present it, in his own name, directly, for the action of the body. He viewed the subject as one of the deepest importance, and he believed the Resolution had the general sympathy of the members present in its favor.

Dr. Eddy would explain the reason which had induced the Committee to decline reporting the resolution to the Convention. The Committee had had a number of resolutions referred to them which, like this one, they did not feel themselves at liberty to report. The grounds of this conclusion would hereafter be more fully given by the Chairman, (Dr. Edwards). But this did not abridge the right of every member to offer any resolution he pleased in his personal capacity. The Committee did not understand that their appointment bound them, as a matter of course, to report whatever resolutions might be offered, else where was the utility of their appointment at all? In relation to that which had been offered by the Rev. gentleman from Philadelphia (Dr. Boardman) they did not deem it expedient to invite the action of the body upon it, because they understood the Convention to be of such a character as rendered it inexpedient for them to present themselves before the world in conflict with the laws of their country, or as impeaching the conduct of our National Legislators. They understood this assemblage to occupy a position sublimely remote from all such conflicts. Our public representatives were responsible to the Constitution, to the Laws, and their own constituents. The Committee did not feel themselves, or the Convention, at liberty to impeach the conduct of the National Legislature. Such were the considerations under which they had acted: he submitted them, with due respect, to the decision of the body.

Dr. Boardman replied that, with the utmost respect for the members of the Standing Committee, he could not refrain from the expression of his profound surprise at the explanation just given in their behalf. If the principle laid down by the worthy brother who had just resumed his seat, was to prevail, and must govern the course of this body, and ought to control the conduct of a christian people, then might not only the two houses of Congress, but the State Legislatures, and the corporate authorities of every city and borough throughout our country, not only occasionally, but steadily and as a settled practice, hold their sessions upon the Lord's day, and not a christian in the land might lift the voice even of respectful remonstrance against such a flagrant desecration, lest he should "place himself in conflict" with the civil authorities! So far was Dr. B. from sympathizing in such a sentiment, that he believed this Convention had more legitimately to do with our National and State legislators, than with the proprietors and directors of canals and rail cars. These directors were not appointed by the members of this body: the citizens generally had no voice in choosing, nor any recognized right of controlling, the directors of private corporations: those Directors were not in any sense, their servants, nor responsible to the members of this body for their acts: and consequently, on the other hand, the Convention were not responsible for what they might choose to do, because such acts never were submitted for the Convention to pass judgment upon. (He did not however mean to say but that its members, as a portion of the community, and as such exerting a proportional influence, were not in this remote sense responsible.) But what was the case in relation to our National Representatives?

They were the representatives, and as such the public servants, of the people. The christian portion of the community were, in their care, directly and personally responsible for every act they were permitted, without answer or rebuke, to perform. While accustomed, as all christians were, to dwell upon the fact that no sin so certainly called down the judgments of heaven as the open breach of the Sabbath day, our position was that of a people responsible for their Government and for all its acts. And if God visited, (as he did visit in all ages,) even Governments the most despotic for the public sins of their rulers, how much more might he be expected to punish us, a free people, if we allowed our own chosen representatives to trample upon his Laws without remonstrance? Should they, as a National Convention, hesitate for a moment to do what was done in the face of the House itself by the venerable man who had lately vacated the chair of this body? He had in his place, as one of the Representatives from Massachusetts, firmly resisted an official encroachment on the sanctity of the Lord's day. And ought this body to shrink from doing the same? He trowed not. The House of Representatives had repeatedly protracted its session into the Sabbath morning: and some three or four years since it was even extended through almost the whole day. Such examples had a far-reaching influence, an influence as pernicious as it was extensive. Of what avail would it be for the Convention to press an argument for the Sabbath on the Directors of Rail Road Companies, while an example so momentous and so pregnant with evil was held forth without remonstrance or complaint before the eyes of the people? An example which might and would be pleaded to justify or to excuse Sabbath violation in every form. He trusted the Convention would express firmly yet temperately its opinion of such a proceeding.

Dr. B. was not in favor of anything in the form of a memorial: but, while the country had been searched for every form of Sabbath violation, even down to the Sabbath school child who bought a stick of candy, ought this grave and flagrant case remain untouched? He trusted not. And he would therefore now again offer the Resolution and ask the action of the Convention upon it.

The chair decided that this would not be in order until the rule which required the reference of all resolutions and other papers to the Standing Committee without debate should have been suspended.

Dr. Longmore, of Manayunk, thereupon moved that the rule be suspended.

Dr. Eddy observed, that a Resolution had been offered declaring that public men were as much bound in their public capacity, to respect and obey the Law of God as private men in their private and individual capacity. The Committee had reported this Resolution and it had been adopted by the Convention. That now presented took, substantially, the same ground. He did not deny that the Convention might approach the National Legislature: but would a body like this be very likely to sway such a body as that? The object of assembling this Convention was, as he understood it, to create public sentiment, which in free Governments was more potent than the Laws themselves. This if created, would influence the National Legislature far more than all the Resolutions that might be passed here.

Dr. Campbell, of Pittsburg, said that the Convention had appointed a Standing Committee, and had confided to their discretion the reporting of such resolutions as should receive its action. Until the business already submitted was complete, nothing farther could regularly come before the Convention, but through that Committee: and he could not but view it as somewhat discourteous for any individual member to propose virtually to discharge the Committee with a view to getting a favorite measure before

this body. Should this practice be sustained, all might claim the same right: each deemed his own resolution of great importance; and instead of being able to adjourn that night, they might be detained in Baltimore for a month to come.

He moved to lay the motion of suspension on the table: and the question being put, it passed in the affirmative.

Dr. Edwards, from the Standing Committee, observed that the Committee had read with attention and delight the various documents submitted to them. Some of them were long—too long for publication: but the Committee had selected and presented such only as seemed to them to touch upon those principles respecting which they deemed it expedient this Convention should bear its public testimony. Some of the resolutions submitted seemed to the Committee not to be exactly within the range rightly pertaining to the action of such a body:—others related not so much to the obligation of keeping the Sabbath as to details respecting the manner in which it should be sanctified, a matter which could more advantageously be treated by local associations. The Committee believed that this, as a National Convention, assembled from various and distant parts of the Union, should confine its attention to general and comprehensive views. Another large class they had reported, and which had received the action of the Convention. After as full a consideration as possible, they thought that as much ground had been covered as would be useful toward producing the highest and best effect upon the public mind. There was such a thing as going too far in matters of detail, which had better be left to the public conscience in the light of facts. The remaining papers had been returned to the Secretaries.

He concluded by a motion that the Standing Committee be now discharged, which being agreed to, they were discharged accordingly.

Dr. Boardman said he had been urged by many friends round him to offer his resolution again, and he accordingly presented it for the action of the Convention.

Resolved, That this Convention express their deep regret that the Congress of the United States, has, in repeated instances within the last few years, deemed it expedient to continue its sessions through the whole or a part of the Sabbath: and they record it as their deliberate conviction that the National Legislature should abstain from this practice for the future.

Mr. Paul T. Jones, of Philadelphia, said that he had heard, three years ago, very strong denunciations of rail road companies and mail contractors for their disregard of the fourth commandment: but here was the same disregard manifested in high places by the National Legislature, and yet this large and respectable body, convened to give expression to their views on this very subject, and it dare not speak out and utter its protest against so open and bold a profanation of the day of rest. The legislature of this entire nation had not merely trenched upon God's day, but, in one instance, had engrossed nearly the whole of it, in secular affairs; and yet this Convention paused; and it was held that they ought not to speak although the Congress daringly violated the wishes of the whole christian community throughout the United States. If such a principle were to prevail, he should feel like protesting against the Convention itself. He recommended the resolution with all his heart.

Dr. Edwards observed that in offering the resolution the mover had himself admitted that the wording of it might perhaps be stronger than the facts would warrant. Would it not be better to wait till the whole facts in the case had been ascertained? and even then, a serious question might arise as to the expediency of adopting a resolution of this tone or tenor.

Dr. Boardman thought the Rev. Chairman could not have alluded to the wording of the resolution. The facts to which it referred was known to the whole country. It had recurred repeatedly within the last few years.

Rev. Chas. A. Davis moved that the Resolution be laid upon the table.

But the question being put, the motion was negatived.

The question then recurring on the adoption of the resolution,

Dr. Edwards said he had a few thoughts which he wished to submit. It appeared to him, in view of the whole case, that it could not be most useful to the cause to adopt a resolution of this kind at the present time. The Convention had already adopted all which it would be desirable to embody in the pamphlet intended to be put forth by the Convention. Some of the distinguished men who had been in communication with them on this occasion had expressed a fear lest the Convention should come into conflict with the government in some way that political men could lay hold of for evil. Dr. E. said he had travelled sixteen thousand miles, while engaged in advancing the great object which had convened this assembly. In the course of these journeyings, he had become acquainted with the views of distinguished friends of the Sabbath in various portions of the Union: they were delighted with the progress which had been attained, and in the advantageous change which was taking place in the public mind. They thought this change was proceeding as fast as was consistent with its being at the same time kind and intelligent. It was silently advancing, and would continue to grow until the public conscience should at length gain sufficient strength to control the action of the directors of our canals and rail roads, and to restrain the transmission of the mails and the sittings of Congress upon the Lord's day, in a way perfectly kind, yet very efficacious. He believed that the passage of a resolution like that now proposed would excite the regret of some of the best and most distinguished men amongst us. Their chief fear for this Convention had been, that it might adopt some resolution which might be used by ill-minded men to disturb and retard that kind and gradual, but sure and effective reformation which was so happily in progress.

The hour of adjournment having now arrived, the Convention adjourned till 7 o'clock.

EVENING SESSION,—7 o'clock.

The Convention re-assembled. Prayer was offered by the Rev. Mr. Hamilton.

Rev. Mr. Brainard, of Philadelphia, said that he was entirely willing that the highly respected brother who had offered the resolution should be his own judge as to his own course: but to him it appeared that, after so strong a resolution had been offered and the flagrant violation to which it referred had thus openly been brought before the notice of the Convention, it might not be necessary to press the measure in its present form. He felt extreme reluctance to vote in the negative, lest it might be supposed that he shrank from looking at sin in high places. He was greatly in favor of the resolution, but he apprehended that, in the existing state of the house, it would be impossible to pass it with that degree of unanimity which in matters of this kind was so highly desirable. Under this impression, he had prepared and would now submit a resolution by way of substitute, embracing the essential principles of that now under consideration, yet avoiding what was feared by some of the gentlemen present.

Mr. B. now read the following :

Resolved, That the increasing favor with which men in high official stations regard the sanctification of the Sabbath, inspires the hope that hereafter they will carefully abstain from introducing legislation into those hours which this great christian nation holds as consecrated to the service of Almighty God.

This resolution, it would be observed, did not specify the instances in which the House had violated the Sabbath. It did not designate Congress as particularly or alone guilty of the violation; nor did it advise that body to abstain from the like offence in future. It stated the general principle; and did this in a spirit of kindness. He had ventured to hope that, as this resolution was drawn up in a spirit of conciliation, it might pass unanimously. It certainly would be gratifying and creditable, could the last act of the body have this characteristic of unity. To try the sense of the Convention, he would move that the consideration of the pending resolution be postponed with a view to the consideration of the substitute.

The Chair suggested that its consideration would be most regular if it were offered as an amendment.

Mr. Brainard acquiesced in this suggestion, and modified his motion so as to strike out all of Dr. Boardman's resolution after the word "resolved" and insert his own.

Dr. Boardman said he found himself in a very unpleasant and painful position, having under a deliberate conviction of duty introduced a resolution, which, to his great and unfeigned surprise, had divided the house. He had honestly supposed that the Convention would have fixed on that form of desecration to which his resolution had reference as pre-eminently deserving its most serious consideration, and calling for some respectful, yet decisive expression of opinion by this body. Since the adjournment, he had been earnestly appealed to by gentlemen on both sides of the house, on one part to withdraw, and as strenuously on the other to adhere to his resolution: in the hope of conciliating the views of both, he had framed a substitute.

This differed from the amendment which had just been proposed, in that it contained a specific reference to the fact. He thought, from the exhibitions of opinion which had in several instances been made by the constituents of this body, that it was their expectation the Convention would take some notice of this public violation of the Lord's day. All he wished the Convention to say was, that they regret the fact and hoped it would not recur again: and surely he need not ask whether this was not the feeling of every member of this body.

The Chair stated that the amendment already offered (by Mr. Brainard,) must first be disposed of.

Dr. Boardman thereupon moved that both the original resolution, as moved by himself, and the amendment be postponed with a view to considering the substitute which he read.

Mr. Childs moved that both resolution and amendment be laid on the table: and the question being put it was agreed to.

Dr. Boardman then offered his substitute as follows:

Resolved, That this Convention express their deep regret that the National Legislature should, in several instances within the last few years, have deemed it expedient to continue their sessions through a part of the Sabbath; and they cherish the hope that all our legislative bodies may hereafter abstain from the transaction of business on that day.

Mr. Brainard expressed his hope that this would be adopted unanimously. His object had been to discharge his conscience, and yet meet, as far as he could, the views of the Convention. A large majority he believed preferred the last modification of his brother's resolution, and he was sure it contained nothing to which they could not all give their assent. As it was to be the public act of this body, let all march up to it and make it a unanimous act. This would give it weight as their united testimony.

Dr. Nott suggested to the mover a change in the phraseology. The thing complained of was not peculiar to Congress: the same thing had repeatedly happened in the New York Legislature.

Several modifications were here suggested so as to include the State Legislatures, but Dr. B. declined accepting either of them as a modification.

Rev. Mr. Mitchell thought the resolution not in the least disrespectful to Congress, and thought it would be taken by that body in good part. Every one knew that the desecration of the Sabbath by the National Legislature had been witnessed with great pain by the more sober and moral and especially by the religious portion of the community: and he was convinced that the act of the Convention in plainly speaking out its sentiments on the subject could offend nobody. Whatever was its effect, it ought to operate alike on all our legislative bodies who had indulged in such a practice.

Mr. Boardman avowed his readiness to accept a modification including the State Legislatures if any gentleman could vouch for the fact that they too had held their sittings on the Sabbath.

Several gentlemen rose and stated the fact to be within their own knowledge.

Dr. Boardman accordingly amended his resolution so as to read as follows:

Resolved, That this Convention express their deep regret that the National Legislature and other Legislative bodies should, in several instances, within the last few years, have deemed it expedient to continue their sessions through a part of the Sabbath; and they cherish the hope that all our legislative bodies may hereafter abstain from the transaction of business on that day.

Mr. Cooper observed that it ought not to be said they had done so "in several instances" unless that was known to be true.

Mr. Slicer said he had been much pleased with the original resolution: it had point and force: but every step towards its amendment had only gone to weaken it, until he doubted whether, in its present form, it would accomplish anything. Gentlemen ought to remember that they were sitting not as a Maryland Sabbath Association, but as a National Sabbath Convention, called from the country at large to consult on measures to promote the better observance of the Lord's day. Were it a mere State Convention, then it might be very appropriate and proper to notice State violations of the Sabbath; but they represented in some sort the nation. Here was a flagrant, notorious desecration of the day of God, perpetrated by men in high places. While reform acted upward, example operated downward, especially when it came from those at the very head of society. He did not hesitate to say their example, in this matter, had had a most baneful influence. Gentlemen did not know all that these Sabbath sessions produced. Mr. S. could tell a tale one half of which most of that audience had, in all probability, never dreamed of. Night sessions, both

in our National and State Legislatures, were the curse of those bodies. Most of the visits to those subterranean hells in which the drunkard's drink was vended in the bar of the capitol at Washington, took place during the night. When the session was protracted to the dawn of the Sabbath morning, bad blood, caused in a great degree by this midnight drinking, entered the assembly and began to manifest itself as well among the members themselves as among those who attended to witness their doings. And was it so that these men were to be suffered to "play fantastic tricks before high heaven," and not a voice must be lifted in rebuke? "Other legislative bodies" must be brought in, lest the language might be considered too pointed, and it might be divined that they were pointing their finger too directly at those in the highest seats. But the scripture did not thus balk iniquity, the Bible did not deal in mere generalities, it spoke out plainly and directed its language straight at the objects of God's indignation.

It had been said that public sentiment must correct the evil. But was public sentiment ever to do this unless it designated particular sins? Suppose any other enormity kindled the indignation of the American people, were they to be informed that in expressing their feelings they must frame none but "kind" resolutions? couched in smooth and gentle terms, lest perchance they should offend the nice ears of their public servants? Had they come to this place, some of them travelling a thousand miles to reach it, simply to express "their regret" that Congress had broken the Sabbath, and that "perhaps other legislatures" had done the same? Carbuncles were not to be cured by anointing them with oil:—we must cut at right angles, and burn them out with caustic. The resolution was too soft for the occasion: and as it now stood he believed he should vote against it. If the Convention could adopt a resolution speaking boldly out, he could hold up both his hands for it. While he deprecated petitions to Congress on moral questions, he held that we had a clear, undoubted right as American citizens to say plainly what we thought—should the resolution pass in its present form, it would remind him strongly of the anecdote of a certain master who could not get his servants to mind him, and instead of rebuking them, he turned to his steward and asked him why he did not reprimand them? The steward replied, if you will write a reprimand I will read it to them: he did so and the servants laughed at him.

Dr. McDowell said we had the Bible both for God's commands and for examples. In one case a man preferred doing his duty, at the price of being thrown into a den of lions, and the result convinced a king: in another an apostle so preached that Felix trembled. These men did not rebuke sin only where it was found in low places. Would they notice the sale of candies to a child on the Sabbath, and when it was violated by the highest legislative body in the land, turn away their faces and pass by on the other side? Never. He was for speaking out against men in high places as well as low. He believed it was only necessary to transpose the words of the resolution a little, and to say that "the National Legislature in many instances and other legislative bodies" had continued their sittings on the Sabbath.

Mr. Childs moved to strike out the words "National Legislature and other legislative bodies," and insert "Congress of the United States."

He did not wish this Convention to be silent concerning a great evil on which the press of the country, both political and religious, had at the time plainly spoken out. He disliked the vague manner in which it was referred to. He was not prepared to say that other legislatures had violated the Sabbath deliberately and wantonly as Congress had done. It might in some cases have been necessary: he did not know and therefore could not judge of the circumstances. He thought the mover of the resolution had been too yielding and that his resolution was better as it stood at first.

Mr. Mitchell was opposed to the amendment, and his first remark should be for the benefit of his friend over the way, (Mr. Slicer). Mr. M. had yet to learn that the Congress of the U. S. were so obtuse of understanding as not to be able to comprehend the meaning of this body unless it was couched in the language of railing. The milder the terms employed, provided they fully expressed the meaning intended, the greater the prospect that they would do good. There was another thing he had not yet learned, and that was that it was less sinful for a State Legislature to profane the Sabbath than for the National Legislature: in his view both were alike sinful before God against the cause of morals and of freedom, and both called for public rebuke. He hoped that both would be included in the language of the resolution. There was abundant proof present that many of our State Legislatures were quite as guilty as Congress in this matter.

Dr. Bond remarked that there were two ways of defeating a resolution, the first and most direct and honest was to vote it down:—the other was so to dilute it that it would have no effect. It seemed probable to him that this resolution would be defeated in the latter mode; as it stood now it expressed the regret of this Convention that Legislative bodies, in general, continued their sittings on the Lord's day. It applied as much to the Legislatures of New York, of Maryland, of Great Britain, of France, of Turkey, aye and of Bokhara, (if such a Legislature existed) as it did to the Congress of the United States. It extended over the whole universe and fitted nobody: and he greatly feared lest that was the object intended. The gentleman last up, observed with holy horror, that the same thing had been done by the Legislatures of the States as by Congress. Dr. B. agreed with him that these were as guilty as the other: and in due time he should vote for a like censure upon them also. Let them first have evidence of the truth of the charge. He was prepared to sit here till twelve o'clock, and if need be an hour over, to vote a distinct censure upon them: but he hoped that their case would be considered in a separate resolution. At this rate they would have to include city corporations and all other public agents who at any time disregarded the sanctity of the Lord's day. The object too plainly was to defeat the resolution by making it tantamount to nothing. He affirmed that the Congress of the United States had violated the consciences of the American people. They were in the theory of our government the representatives and exponents of the will of the nation. It was they who were to shew to the rest of the world whether we were or were not a Christian people. He greatly feared that our Congressmen assumed it as a first principle of the Constitution that we were not. Some men seemed to suppose that in the structure of our government we were a people without religion of any kind: and unless the people spoke out a contrary sentiment, it would insensibly and by prescription become the law of the land, that the people of the United States were no more a Christian than they were a Jewish people. Such, happily, was not the fact. Our fathers founded a Christian republic. Christian we were, and Christian we should insist on being acknowledged to be by those we chose to rule over us.

Rev. Mr. Bryan, of Pittsburg, said that his mind had changed a little since this debate commenced. He was now in favor of the amendment pending, namely to strike out "National Legislature and other legislative bodies," and to insert "the Congress of the United States." They were here as a National Convention: but the resolution as now modified by the mover contemplated the action of State Legislatures. Now in all the States, almost, there were State Conventions on the subject of Sabbath observance, and he thought that they could act more appropriately and more efficiently in regard to State evils. But national evils belonged more fitly to the action of this body. If a sin had been perpetrated by Congress, let the Convention say so. Again, it had been said that the object of convening this assembly was to manufacture public opinion: how could this better be done than by speaking out

their own opinions? He trusted this body was manufacturing public opinion as it never had been manufactured before. He trusted gentlemen did not fear to do it with boldness, though at the same time with all becoming respect. Congress, by its act in violating the Lord's day, had been manufacturing public opinion for this nation, and in a most powerful way; a way the most likely of any they could adopt to bring down the judgments of God upon our land. Why should not this Convention manufacture opinion in the opposite direction? He hoped they would do it. He hoped they would speak out, plainly, intelligibly, distinctly, yet respectfully.

Hon. Mr. Chambers, of Chambersburg, Pa., said that he felt very unwilling unnecessarily to consume the time of the Convention; nor would he, especially at this late hour, were he not constrained by a conviction of duty. He regretted the subject had not been brought forward earlier. What was proposed by the resolution as now modified by its author? to declare the regret of this body that Congress, in several instances, had continued its sittings into the hours of the Sabbath, and that the same thing had been done by some of our State Legislatures. This latter clause was objected to by some gentlemen for want of more evidence of the fact, and it was on that ground among others now proposed to strike out "National and State Legislatures" and substitute "the Congress of the United States." The Congress:—what was Congress? the House of Representatives only? No: it included the Senate also. But, as thus amended, the resolution would assert that both the House and the Senate had, in several instances, continued their sittings on the Sabbath. Now he, for one, was not prepared to assert that: and he should be very unwilling that this body should put forth statements which might turn out to be inconsistent with fact. It might be true that the House of Representatives had, in some instances, continued its sittings into the hours of the Sabbath. But the resolution as amended asserts two things: 1st. That both houses had done this: and 2d. That in so doing they violated the Sabbath day. Now it might be that no violation was committed: for the sittings might have been necessary and unavoidable, in which case they would involve no breach of the divine law. He could readily see how this might happen. The 4th of March, for example, might be the Sabbath (as it was once every seven years) and the previous Saturday must of course be the last week-day in the session and in that Congress. Now the public business at 12 o'clock on Saturday night might be so situated that farther time was indispensable to complete the work of necessary legislation, without which the wheels of the Government must stand still. The appropriation bills, as every one knew, were often suspended to the very last hour of the session: and unless they were passed the public obligations could not be met, and very great embarrassment and distress must necessarily ensue throughout all parts of the Union. Mr. C. did not justify such a posture of things; nor the Sabbath sittings which resulted from it: on the contrary he greatly deplored them. He well knew that there was much in our National Legislation both to condemn and to deplore, on the six days of the week as well as on the Sabbath day. In some cases the evil was the act of the whole Government: the Executive participating in it, as well as the two Houses of Congress. This was the case when bills received the signature of the President on Sabbath morning.

Mr. C. said he had had some little experience on this subject: but, during four years in which he sat as a member of the House, it happened but once that the sittings were continued on the Sabbath morning. On that occasion he had felt it his duty to withdraw, though he stayed perhaps an hour after midnight. He could easily conceive, however, a case in which there might be a real necessity that Congress should sit on Sunday: as in cases of sudden invasion or insurrection. He hoped this body was not about to get into conflict with the Government, nor to do any act which might impair the prospect of its furthering the object for which it had been convened.

Mr. C. said he might go farther. There was a law of Congress now in force which positively required the violation of the Sabbath: he referred to the law which required all the Post Offices in the United States to be opened on that day. The Postmaster General was of opinion that on that point he had no discretion; and all the offices were opened accordingly. On this subject it had been deemed expedient not to memorialize Congress, but rather to seek to influence that body by the force of public sentiment. He hoped that such a result might be attained, and our legislation at length be so modified as to lead to a better observance of the Lord's day throughout our country.

Mr. C. concluded by observing that of the several forms of the resolution which had been prepared he should, himself, much prefer that proposed by the Rev. Mr. Brainard. He thought it went just far enough, and he was prepared to vote for it, if an opportunity should be presented to do so.

Mr. Slicer rose in reply. He said that Congress were as fully informed on the 1st day of March what legislation must be completed before the 4th, as they were when the 4th came, and ought to have it accomplished without trenching on holy time. But men who had the public secular business to attend to could loiter away one half of Saturday, and then borrow six hours of the Sabbath, to make up for their negligence. If the American people would once unite and show to the members of Congress that they must work on working days, and get their work done on those days, or meet the disapprobation of their constituents, his word for it they would have all their bills passed without breaking in upon the Lord's day. Mr. S. said he could indeed conceive one instance in which it would be lawful to sit upon the Sabbath—and that was the case of a sudden invasion of the country by a foreign power: in those circumstances it might be indispensable to the support of Government and the defence of the country. But while the sessions of Congress were limited by the Constitution, and every member knew beforehand when his time for labor was to come to an end, there could be no excuse for exceeding it; for Congress had power to force a vote on any pending question when they were determined to get the question: and they could always so control a minority as to prevent delay. All the pleas which had here been urged in excuse would alike justify a thousand other forms of Sabbath violation. Mr. S. could not see why the Convention ought not to speak out, and say "the Congress of the United States." This was the ordinary language of the country. The workmen on our canals would understand it. The great and little Sabbath dealers would know what it meant. The venders of spirits would comprehend it. Few of those who were personally cognizant of what was done at Washington could entertain a doubt, that Congress did, often, not to say habitually, disregard the sanctity of the Lord's day.

The Rev. Dr. Yeomans, of Philadelphia, said that he had too great respect for the sentiment which pervaded this highly respectable body, and which had prompted it to convene, to permit himself for a moment to believe that those who desired the modification of the pending resolution had been induced to take the part they had in the present debate from the least feeling of timidity, or from an apprehension of any thing relating to interest or power, save their interest in whatever was good, and their power to accomplish it. He was entirely confident that not a voice had been raised on that floor with the view of softening the language of the resolution, through any fear of the "powers that be." He should entertain no fears of the practical result, should the resolution be even withdrawn together, after the expression of sentiment which had here been reiterated so eloquently and in such a good spirit. He thought there was not the least danger of their being thought to cower before public sentiment or any public body:—but he had observed the signs of that delicacy of feeling which made all desirous of rather feeling than forcing their way, not to the

seats of power, but to the hearts of a free people,—where alone the principle of Sabbath consecration must live. If it would please the Convention to accept the form of an amendment which, with all respect for those excellent friends on all sides of him who had advocated with so much force and eloquence the original resolution, he had ventured to* prepare, he believed it would gratify a large number of the members present. His reasons for thinking so were, 1st. That it would shew that they did not expect to carry their end by the employment of any peculiar language. In the course of what had been said he had heard the word “*legislation*” escape, as applied to the acts of this Convention: it must have been through inadvertence. They were not legislating;—nor denouncing;—nor rebuking any body. They were endeavoring to reach the heart of this great nation, and to plant and cherish there the principle of the cheerful and voluntary sanctification of the Lord’s day. He would also pass the resolution in its modified form, that it might exhibit to the world the principles on which they were acting. They had come up to this place that they might encourage and stimulate each other to awaken their affections round the principles which all professed to hold. They came not to discuss theories of the Sabbath, or modes of its consecration; nor, mainly, to devise new ways of promoting its observance. Their work was here: it was before them, on the spot, as the blessed Saviour had said, the kingdom of God was, emphatically, WITHIN them. This was true of their whole enterprise:—its beginning and its end were both within them. Their work, as a Convention, was begun and must be finished here. He did not, indeed, disclaim the expectations of results of great magnitude, whether on the principles of human nature, or on the ground of a divine co-operation. Still it was not as a Convention that they were to witness the results of their present labors.

He felt that an elevation, even an exultation, of spirit had been awakened by this assembly: a most delightful impression had been made on many minds. As a mere matter of prudence, however, as a question of expediency and of duty, he should prefer that the Convention express itself rather in a commendatory than a denunciatory spirit.

Rev. Mr. Eken, of Alleghany Co., Pa., said, he had not been able to discover the force of the objections against the resolution, as proposed to be amended by substituting the words “*Congress of the United States.*” The gentleman from Chambersburg had opposed it on the ground that both Houses of Congress had not participated, so far as evidence went, in the violation complained of. Admitting that they had not, Congress as a body was one. The resolution did not charge Congress with violating the Sabbath: it merely expressed regret that they had carried their sittings into the hours of that day. He thought that the remarks which had been offered in support of the original resolution furnished a satisfactory answer to the objections. He had rejoiced in it when he heard it first presented, as the most important which had come before the body. Here, in his apprehension, was a great evil, respecting which they, as a Sabbath Convention assembled from all the States, were called upon to express their sentiments. As to the acts of State Legislatures, they could be noticed afterward, in a separate resolution, but he, for one, should be sorry to return to his constituents and tell them that the Convention had done nothing in relation to so great and flagrant an act of Sabbath violation. He did not consider it expedient to petition Congress to legislate in enforcing Sabbath observance: but he was in favor of speaking to them as to public servants. Such they were. And a nation was as much bound to see that its servants kept holy the Lord’s day as an individual was. The commandment ran, “*In it thou shalt do no manner of work: thou, nor thy man servant.*” Here was a case in which the servants of this nation had disobeyed that commandment, and we as a People were called to rebuke them.

* Dr. Yeomans did not hand a resolution to the Secretary. The Committee of Publication are under the impression that Dr. Y. advocated Mr. Brainard’s resolution.

Mr. Keener, of Baltimore, said, that there was one objection in his mind against voting for the resolution. He believed he felt as little hesitation as any man in speaking his sentiments in plain language: but he could not but think that the Convention departed from the line of its duty, and from the spirit of the object which had convened it, when it undertook to pass votes of censure. If they once began that business, where were they to end? They must go through all reprehensible acts of all our various public bodies, and then come down to all breaches of the Sabbath by individuals. It might be replied, perhaps, to them, as it was said to some of old, "Let him that is without sin among you cast the first stone." They were present here that they might embody great truths, and not to censure particular bodies of men. Their legitimate object,—and it was a great and a noble one,—was to act as a great moral heart in the midst of our widely extended population, whose pulsations, under the power of truth, and in furtherance of the truth, should be felt to the remotest extremities of the body politic. We might, to be sure, declare that the acts of the National Legislature in intruding on the Lord's day were deserving of general reprobation: but what point would they gain by that? Members of Congress were men like themselves: they were not always blameless in their conduct: but votes of censure were not in his apprehension the most likely way to correct the evil. When the God of all holiness would bring David to a sense of his sin, it was not by a message of denunciation and threatening, but by one of the most gentle, yet melting, parables that the Bible contained, and when the offending monarch heard the prophet exclaim "thou art the man" his reply was "I have sinned against the Lord."—Mild language might move their minds and lead them to reform their way; but the tones of reproof might operate to counteract the very object sought to be attained.

Mr. Childs moved to lay the resolution and amendment on the table. He found it was the opinion of wise and leading members of the Convention that they should jeopardize the useful influence it might otherwise exert by pressing the subject further. The Rev. Dr. Nott had prepared a substitute, in which Mr. C. entirely concurred. It was believed that this would be in conformity with the tenor of the preceding resolutions already adopted, all of which had been commendatory, and not expressive of regret or censure. The name of the author of this substitute would of itself be a tower of strength.

The motion of Mr. Childs was agreed to: the resolution of Dr. Boardman, as modified by himself, together with the amendments which had been proposed to it, were laid on the table: and the question being on the adoption of the following substitute by Dr. Nott,—

Whereas the due observance of the Lord's day is in the judgment of this Convention binding on all men as well when acting in a public and official as in a private and individual capacity, therefore,

Resolved, That it be respectfully and earnestly recommended to all legislative bodies, whether State or National, to give the sanction of their example to its observance by avoiding all ordinary sittings for business on that day.

Dr. Boardman expressed his regret that the rules of the body required the question on laying upon the table to be taken without debate. No vote of this Convention had excited in his mind as much regret as that just taken. There had been, as he supposed, a general expression in favor of the original resolution and also of the amendment, and no gentleman, so far as he had heard, had avowed an entire change of his conviction since the last adjournment: yet now, after so far diluting the former resolution as to render it unacceptable to many, the body was called on to drop

it, and adopt another which wholly omitted all allusion to the great national sin which had been committed, which exceeded in enormity and in its pernicious influence any other form of Sabbath violation which had as yet been animadverted on. There were, as had justly been observed, various ways of killing an obnoxious resolution besides openly assailing and putting it down. It had again and again been objected that the resolution would be likely to involve the Convention in some sort of collision or controversy with the National Legislature: and as there was, and ought to be, a great deal of sensitiveness on that subject, Dr. B. had waited with anxiety, but in vain, to hear some of the objectors take up and analyze the resolution and point out how it was to cause this dreaded collision. He thought the argument employed would be as apposite to almost any other resolution as to this: but a bad name had been given to it, and under the influence thus created the resolution had been laid upon the table. He repeated it, that while this body had been convened expressly to consider the existing desecrations of the Sabbath day, and while the memory of the members had been taxed and explored to bring up various forms in which the sacredness of the day had been violated, going down even to the little boys who rode our canal horses, and to the apple-peddlars and candy-sellers; while the voice of the Convention had been raised against the assaults upon the Sabbath on our rivers and canals, and rail roads and stage lines,—was this great, prominent and overpowering instance of public desecration, and that by men in the highest stations, to be passed by with nothing more than a vague generality? with a resolution which might as well be applied to any other legislative body in the wide world? He utterly protested against withholding all expression of opinion against this flagrant form of Sabbath profanation. He protested against it as an American citizen, having a title in the soil:—because God was a righteous God, and because it had been written on the history of nations by the finger of God himself, that no sin so certainly brought down the indignation of an offended Deity as this very sin of Sabbath breaking. He need not cite instances: they were familiar to the minds of all around him—seen and known of all men. The members of the Convention were here to unite their influence and exert it to the uttermost in the Sabbath cause. They were the makers of our law-makers, and as such in a large degree responsible for their acts. This was a representative government, and surely, if God regarded the acts of even the most despotic governments and visited even to annihilation the sins, not of the people, but of their rulers, in whose appointment they had no agency, what cause had Americans to look for his visitations, should they refuse to lift their testimony against the offences of rulers whom they had themselves created? The question, let it be remembered, stood, now, on a different footing from what it did at first. The subject had now been mooted: it had been called up for the animadversion of this Sabbath Convention, and the body had been called upon by some of the most venerable and intelligent of their members to express its opinion in regard to it. A resolution had been offered simply expressing the deep regret of this body that Congress should have continued its sittings into the sacred hours of the Sabbath. Should the whole subject be now thrown out, without action of any kind, what must be the effect? It was now too late to arrest the discussion: the influence of what had already been said must go forth to all the winds. And if the fact should go abroad that, after spending four or five hours in debating the question, a majority of those present deliberately refused to say a word about the matter, what would be the inference in all minds? what would be the impression created on the infidelity and irreligion of the country? He need not say.

Dr. B. said he was not surpassed by any in his veneration for the author of the substitute now before the Convention: yet he could not but ask himself, and ask all who heard him, what was its import? it was simply a recommendation to all the

legislatures of the world to abstain from violating the Sabbath day. Did it contain the remotest allusion to what had been done?—none—not the slightest. It moved, to use the language of another, in a sphere “sublimely remote” from all connexion with our national rulers—[Dr. Eddy corrected this allusion to his speech—what he had said was, that “the Convention occupied a position sublimely remote from all conflict with our national rulers.”]—exactly: and so it would be interpreted by those christians who had been praying for years past against the desecration of the Sabbath, sanctioned as it was by the example set from time to time in the very halls of our National Legislature. The resolution certainly was “infinitely remote” from all conflict with this public and flagrant iniquity. And had it come to this? that a collection of christian delegates, convened from all parts of the land expressly to consider the length and breadth of this enormity, should lay their hand upon candy-sellers and apple-pedlars, and yet be so very decorous and so very respectful that they could not say they felt regret that Congress should have violated the sanctity of the Sabbath day. He would not longer detain the house, but, in justice to himself and to a large class of his fellow delegates who had urged the adoption of the resolution, he must move a re-consideration of the vote by which it had been laid upon the table.

The question being put, the house divided;—but had to be counted three times before the result of the vote could be ascertained, when the chair declared it to be carried.

Dr. Boardman now moved to take up the resolution and amendment.

The motion was agreed to:—and the question being on the amendment—“Congress of the United States” it was agreed to.

The question then recurring on the resolution as amended, (See resolution on page 46.)

Hon. Mr. Denny, of Pittsburg, said that it was with great reluctance he rose at this hour to detain the Convention: nor should he have prevailed on himself to attempt it, but for the deep impression he felt as to the effect upon the cause which the resolution, if now adopted, was, in his judgment, likely to produce. There were three different sentiments entertained on this floor respecting the propriety of approaching Congress upon the subject referred to. Some were disposed to pass a vote of direct censure upon that body: others, in favor of declaring the regret felt by the Convention at its course: while yet a third party preferred a conciliatory course, with a view of obtaining the aid of Congress in promoting the Sabbath cause. Which of these was the most important?—Should the Convention go up and pronounce its censure upon Congress for what they had done, when their course had already been rebuked by the press, religious and secular, and the expression of the public reprobation had rung from one end of the land to the other? What could this body do but reiterate what had already been said?—And as to the point pressed so perseveringly by the author of the resolution, viz., a declaration of the regret felt by the Convention, he would ask him and all others what they supposed Congress would care for their regrets? If they could be so bold against God's Law, the disapprobation of a body like this would only excite a smile. Was it not more important to the friends of the cause in the halls of Congress that the Convention should adopt a conciliatory course calculated rather to strengthen their efforts in obtaining a reform? Under the conviction that this was the wisest course he was prepared to vote for the substitute proposed by Dr. Nott, but must oppose the adoption of that now before the Convention. It had once been laid on the table with a view to introduce a substitute in more conciliatory terms: he hoped it would not now be adopted: we wanted if possible to obtain the aid and co-operation of Congress in

reforming public sentiment and purifying the national morals. Was this likely to be obtained by harsh and condemnatory resolutions? He had been struck by the reference to the case of the offending Monarch of Israel. Nathan did not approach him with regrets and condemnation—but with words soft and penetrating, under which, conscience-struck, he at once confessed his sin and humbled himself before God and man. Let us take a lesson from this lovely and instructive example: let us go to our rulers in the same spirit; let us hold out the expression of our sentiments in language so moderate, so carefully guarded, that none could object. He hoped the Convention would retrace its steps. It was in contemplation to appoint another Sabbath Convention at the seat of Government, during the meeting of Congress: he desired that, if they should conclude upon such a measure, a healing, conciliating influence should go before them: this would ensure them a better reception than resolutions of regret or votes of censure. Mr. D. knew that there were some there ready to go heart and hand in advancing all that the Convention most desired: some of whom had most reluctantly participated in the sittings which had been holden on the morning of the Lord's day, and others who like his friend from Chambersburg had retired from the hall and refused all participation in the scene. Let the Convention adopt such a course as would strengthen their hands, and secure to themselves such a reception at Washington as should be spread through the land and exert a healthful influence in favor of the general cause. He hoped the Convention would consent to take up the resolution prepared by Dr. Nott, and pass it.

Mr. Childs said, that if we were here in a different capacity, he might be willing to "shew spunk" and having once espoused a resolution carry it *volens volens* in the face of all opposition. But they were here present as christians, met to promote a christian cause. And what good would it do to that cause to pass a resolution which should leave this Convention divided into parties. He put it to men who feared God and loved the Sabbath. What good could it possibly do to adopt a resolution with but half the body in its favor? The most calamitous consequences must ensue, should the Convention adjourn in a divided state. He would make an appeal to the Convention to consent to let the resolution rest, and not to urge it through against the minds of so large a minority. If it was a political body it might be worth while to achieve a party triumph; but this was quite another scene. He would therefore venture once more to move to lay the resolution and amendment on the table with a view to take up that drawn up by Dr. Nott.

Dr. Nott said, that the state of his health was such that he had not intended to say a word, nor had he expected that his name would be mentioned as having drawn up the paper which had been offered. He had prepared it under the impression that it would be a great blessing could the Convention unite and adjourn in a state of entire unanimity. When he perceived that there prevailed a division of sentiment in the body he silently prepared the draft of a resolution in the hope of giving harmony to its action. He had understood that the late venerable President of the Convention had expressed the opinion that the resolution as at first presented went rather too far, and suggested a doubt as to the correctness of the facts on which it proceeded. Dr. N. felt reluctant that the Convention should put forth to the world what might not, on examination, be found to be true, viz. that both Houses of Congress had violated the Sabbath without necessity. He was aware that the language of love was always attended with more power than that of rebuke, and he believed that the latter, especially when proceeding from a body divided in opinion, was likely to be attended with no good effect. He would therefore express a humble hope that, unless the Convention could act with unanimity, it would forbear to act at all. If they determined to pass any resolution on the subject, let them at least exercise caution not to be convicted of error in point of fact. Possibly the body whom it was

desired to censure was not now in being. Besides, he did not think it the appropriate duty of this assemblage to sit in judgment upon any body : but rather to effect such a concentration of opinion as should reach with effect the halls of legislation. As a body of professed Christians, unless they should be well united, they had better pass no resolution at all.

The Rev. Mr. Stockton, of Philadelphia, then took the floor. He had been well pleased with many of the sentiments and not less with the general spirit of the Convention. But there was one thing he had witnessed which deserved a passing allusion. It seemed to be thought, in some quarters of the house, that other members of the body were afraid honestly to express their sentiments. It had been announced by some gentlemen in reply that they were influenced by no such feeling ; and he had no doubt the same disclaimer might with great truth be made by all. Neither minister nor layman here present would, he was very sure, hesitate one moment, when duty called, to say to the Speaker of the House, or to the President of the Senate, or to the President of the United States himself, seated, tho' he might be, in the midst of the Executive mansion, "Thou art the man." But why were they not afraid to do this? was it because, like the men of the world, they fostered in their bosoms that mere animal courage which prompted its possessor to deeds of cruelty and blood? nay, nay, nay, he trusted that no such spirit was to be found within these walls. The boldness which swelled a christian's breast was high, holy, heavenly. It was the boldness of those who being "made perfect in LOVE," knew no fear of aught upon the earth, or in the universe. It would meet death without dismay : it would hover even in the dim clouds which overhang the mouth of hell, without alarm. It would be fearless amid all the solemnities of the judgment :—"because, as He is, so are we in this world," He, the God of love in heaven, we, the creatures of love upon the earth. Christianity knew neither high nor low : in her presence nothing was high, nothing low. Like the sun in the height of heaven, which shone alike upon the snow clad pinnacles of the Alps in their grandeur, and upon the placid lake whose faint ripple died upon the sand at their feet, heaven-born and heaven-descended, to her, all earthly inequalities were as nothing, and less than nothing, and vanity. He saw great force in the remark made by the venerable author of the pending resolution, (Dr. Nott,) and which was followed up with so much effect by one of the Secretaries of the Convention, (Mr. Denny,) that there was much power in unanimity. Penetrated with a conviction of this truth, he had been encouraged to submit, in yet one more form, a resolution which he hoped might embody sentiments in which all could unite. It had been written especially with a view to strengthen the hands of those men in Congress who had taken a stand in behalf of the sanctity of the Sabbath day : it was couched in terms neither of regret nor censure, but of commendation.

Mr. S. then read the following :

Resolved, That this Convention hereby respectfully tenders, to such members of Congress as have attempted to prevent the desecration of the Lord's day by the unnecessary extension of legislative action into sacred time, its unanimous commendation ; and further expresses the hope that similar efforts hereafter will be sustained by a majority of their honorable body.

Dr. Eddy thereupon moved that the resolution now pending be laid on the table, with a view to the unanimous adoption of that which had just been submitted.

Dr. Boardman said he would prevent the necessity of that motion by most cordially adopting the resolution as a modification of his own.

The question was then put, and the resolution moved by Mr. Stockton was adopted unanimously.

The following report was then read and adopted and the Committee discharged.

“The Committee on Enrollment have fulfilled the duty assigned them, and have registered the names of six hundred and eighty-five delegates *out of the city of Baltimore*. In consequence of not being able in all cases to ascertain the precise number of each delegation in attendance in the Convention, the committee think that the number present should be estimated at about six hundred.

“The number of delegates from the city of Baltimore is eleven hundred and eleven, most of whom have been in attendance some portion of the time during the sittings of the Convention.

RECAPITULATION.

Delegates <i>out of the city of Baltimore</i> , say	-	-	600
Delegates from the city of Baltimore,	-	-	1,111
Total,	-	-	<u>*1,711</u>

“The Committee would further state, that the delegations comprise representatives from eleven different States, and the District of Columbia.

FIELDER ISRAEL, *Chairman.*”

Baltimore, November 28th, 1844.

Dr. Eddy moved a vote of thanks from the Convention to those proprietors of steam boats and rail cars who had furnished such liberal facilities to members in reaching the place of the Convention

The resolution was agreed to.

Rev. Mr. Danforth, moved that the thanks of the Convention be given to the Hon. Judge Hall for the able and impartial manner in which he had performed the duties of the chair.

The question was put by Dr. Nott and carried.

The Convention then adjourned *sine die*.

The session was closed with prayer by the Rev. Mr. Stockton.

Committee of Finance and Publication.	}	J. G. HAMNER,
		B. KURTZ,
		FIELDER ISRAEL,
		CHAS. W. RIDGELY,
		R. G. ARMSTRONG.

* The apparent number is rather greater: but an allowance for those twice delegated will reduce it to very nearly the number given above.

Note by Committee of Publication,

Rev. Mr. Powell; who submitted the following report, which was read to the Convention :

“ The Executive Committee of the Baltimore Society for promoting the observance of the Lord's day, among other objects adopted for the accomplishment of this important purpose, addressed to sundry persons, residing in various sections of the Country, a circular propounding certain questions requesting information in regard to statistics connected with the Sabbath question. They regret that a few answers only have been received, and most of them of limited range in regard to the inquiries presented in their Circular. But however limited and imperfect the report may be, they feel bound to offer to the “ National Convention for the promotion of the due observance of the Christian Sabbath ” assembled in the City of Baltimore, the information they have thus obtained.

“ Letters have been received from the States of New York, Pennsylvania, Delaware, Maryland, South Carolina and Ohio, embracing a considerable extent of public highway travelled by means of railroads, stages, steamboats, and canal packets. On most of the routes concerning which they have received information, in addition to the carriage of passengers and merchandize, the United States mail is transported by means of one or other of said modes of conveyance. It is gratifying to learn from this correspondence that there are several routes over which by express stipulation of contract the mail is not carried on the Holy Sabbath. On such routes it is not usual to find either cars or stages occupied in the conveyance of passengers and merchandize on the hallowed day of rest. It is otherwise in regard to steamboats and canal boats. They continue to be extensively used for the conveyance of passengers and merchandize in violation of Law, Human and Divine. It is, however, but justice to say, (and they record it with much pleasure,) that there are some honorable exceptions to this general desecration of the Sabbath among the public carriers of our country. Several of the answers given by correspondents furnish cheering hope that many of this class of enterprising and useful men are not only willing, but desirous to abandon the course, hitherto pursued, of keeping their operatives and horses employed to their great detriment by depriving them of that day of rest so kindly assigned to them by their benevolent Creator. The tone of public sentiment is daily becoming more healthy on this subject, and the consequence is that Sunday travelling is decreasing to such an extent as to abridge materially the pecuniary result which, doubtless has been the leading motive for its continuance.

“ One of those correspondents, writing from Pennsylvania, says, “ I am a public carrier myself, and am exceedingly anxious to see the time when all our sins on our public works shall be stopped on the Sabbath, for many reasons, first, because it is a violation of the Law of God in transporting goods or passengers on this day: and secondly, it is depriving those who are employed in the work from improving their minds and attending upon the preached word ”—He adds, “ from the knowledge I have of some the owners of the lines on our public works, they could easily be induced to suspend travelling on the Sabbath, if there should be a proper effort made by those who have taken the subject in hand. But all should come into the measure at one time.” He remarks farther, “ I think it should not be in vain should the Convention make an appeal to our Western merchants and induce them not to patronize any line that will not observe the Sabbath. There are a large number of merchants who encourage those lines which lie by on the Sabbath, and I doubt not many hundreds could easily be induced to do likewise. All we want on this subject is light.” In immediate connexion with this quotation, it may be well to submit a short extract from a letter addressed to the Committee by a gentleman in Ohio. He says, “ The Ohio river is an immense thoroughfare, and is yearly becoming more and more so. Multitudes will pursue their journey on the Sabbath, so long as the means are in their

reach. I believe that it has been satisfactorily ascertained, that a very large portion (more than one half) of the mercantile interest of Pittsburg, Cincinnati, Louisville, and the intermediate ports, is owned or under the control of professing christians. This being the case, when they say that they will ship by Sabbath keeping boats, a necessity will be created for a Sabbath keeping line. Till that is done, I fear that no such line will exist." He adds, "As a merchant I am ready and desirous to come into such an arrangement."

"It is not a little gratifying to lay before the National Convention, an extract from a communication of the Agent of the Baltimore Steampacket Company, in which he says, "It is with much pleasure I can inform you that the Baltimore Steampacket Company runs a daily line of Steamboats between Baltimore and Norfolk, leaving each place every day (except Sabbath). That they carry the United States mail for the lower part of Virginia and North Carolina, under the stipulation of not using the Sabbath day—that the Company have prospered under this arrangement." He adds, "they avoid all labor of officers and crews on the Sabbath day, thereby giving many of them who are pious an opportunity of attending the Lord's sanctuary on that day which he has set apart for his glory." Perhaps it may not be inadvisable to remark, (although it does not grow out of any correspondence, or any other communication than the public prints,) that two steamboat lines between Baltimore and Philadelphia, both except the Sabbath in their otherwise daily trips.

"But this communication must be terminated. Before doing this, however, it will be interesting to state, as gathered from the various answers furnished to the Committee's Circular, that the attention of the American community, particularly its religious portion, is becoming much more awakened and enlisted in this vital question, and the hope is most ardently cherished, that the day is not far distant when the due observance of God's holy day shall be a distinguishing feature in the moral character of the American family. The Committee cannot close this brief reference to their correspondence, without requesting the ear of the National Convention for two communications in extenso, which they have received. One is from Mr. W. H. Barnwell, Secretary of the Charleston Society for promoting the due observance of the Lord's day. The other is from the Hon. Willard Hall of Delaware. They are valuable and interesting because of the frank and full reply they furnish to the inquiries which were made in the Circular: and in these respects they may serve as models for subsequent answers to similar inquiries, showing as they do, great care and diligence on the part of their authors in collecting and reporting the information sought to be obtained by the Executive Committee. That of Judge Hall particularly merits attention because it sets forth Laws of Delaware, and the firmness of its Magistracy in their enforcement in regard to the Holy Sabbath, in a manner highly creditable to the State, its officers, and its community, thus affording an example worthy the imitation of the country at large. The Committee will add but one more remark; the entire correspondence is at the service of the National Convention should it be desired in greater detail.

"Most respectfully submitted,

BEVERLY WAUGH,
On behalf of the Committee."

BALTIMORE, Nov. 27th, 1844.

NEW JERSEY.

The only communication which has been received from this State is a letter from J. P. Jackson, Esq., Secretary of the New Jersey Rail Road and Transportation Company.

OFFICE OF THE NEW JERSEY RAIL ROAD AND TRANSPORTATION COMPANY,

November 27th, 1844.

To the President of the National Lord's Day Convention now sitting at Baltimore :

DEAR SIR,—

In pursuance of my instructions, I transmit to you the annexed Resolution, passed unanimately by our Board of Directors this day.

Very respectfully, your obedient servant,

JOHN P. JACKSON,

Secretary New Jersey Rail Road and Transportation Company.

Resolved, That this Company will run no train of cars on the Sabbath, except in connection with the transportation of the mail, as at present; and that they will run no train on the Sabbath, provided the United States will dispense with the mail service on that day.

For the following abstract of many letters from Pennsylvania we are indebted to the Rev. O. S. Powell, General Agent of the Pennsylvania Sabbath Association, who has also furnished the statement in reference to Ohio.

PENNSYLVANIA.

1st.—There are in this State, 551 miles of navigable canals owned by the State, and 581 miles belonging to private companies, and about 681 miles of rail road.

The principal steamboat navigation is on the Delaware and Ohio rivers.

2nd. None of the rail roads belonging to the State, and few if any of those owned by companies, are used for the transportation of merchandize on the Sabbath. All those belonging to the State, and a part of those belonging to companies, transport travelers on that day. All, or-nearly all, the collier roads, amounting to 149 miles, are not used on the Sabbath. Other roads amounting to 219 miles are not used on that day.* Total 368 miles.

On the main line of the Pennsylvania canal, extending from Columbia to Hollidaysburg, and from Johnstown to Pittsburg, and on the Union canal from Middletown to Reading, nearly all the transportation boats stop upon the Sabbath. The packets run on that day.

The united length of these canals is 360 miles. The Conestoga canal, 18 miles in length, is not used upon the Sabbath.

On nearly all the other canals, especially the most extensive of those owned by companies, the Sabbath is sadly desecrated by the running of boats.

A few steamboats both on the Ohio and Delaware rivers do not run on that day. The Sabbath is excepted in the running of a very large proportion of the stages in this State.

3rd. The ratio of Sabbath to week-day travel is probably less than one-half, and, on one at least of the most important routes, has been steadily diminishing since the State Convention in May last.

4th. Most of the rail road companies that continue to run their cars on the Sabbath, assign the carrying of the mail and the rivalry between the different routes as the prevailing reasons. The latter cause prevails with the proprietors of the packets; though the opinion is generally expressed, that, if mails were discontinued on the Sabbath, all would agree to stop.

* The Philadelphia and Pottsville Road, the Sabbath use of which is to be discontinued on the first of December, is included in this estimate. That portion of the Susquehanna road lying in Maryland, amounting to 36 miles, is not included.

5th. With the exception of some of the private canal companies, and the proprietors of the short rail roads, used for carrying pleasure parties on the Sabbath, they do not. (Question 6th. See answers 4th and 5th.)

7th. Almost universally in favor of it, and some of them manifest a deep anxiety on the subject. An engineer, in conversation with the General Agent of the Association, said, "I have been six years on the rail road; during this time I have had no Sabbath. *I would willingly give six months wages if the running of the cars could be stopped on that day.*" A lock tender, who at first treated a missionary of the Association coolly, when he learned that one object of his mission was to induce all who were engaged on the canal to rest on the Sabbath, raised both hands and exclaimed, "God grant that you may succeed." An orphan driver boy said to the General Agent, "We do not know when Sunday comes. Its very hard Sir, to work as we do here."

8th. The change has been highly beneficial to those employed, especially the boatmen. Crime, according to the testimony of experienced judges of criminal courts, has greatly diminished among them—the Bible is found in almost every boat—many of the boatmen attend public worship where they stop to spend the Sabbath—not a few have, within the last two years, united with the various evangelical churches, and adorn the professions they have made.

The proprietors of those lines, that have discontinued Sabbath labor, are highly pleased with the arrangement in every respect, and although those who first adopted the measure suffered some little loss in the commencement, yet on the whole it is believed they have done as well as any of their neighbors.

9th and 10th. The Pittsburg Sabbath Association is one of the oldest in the United States, and has exerted a beneficial influence in that city and its vicinity. The Philadelphia Sabbath Association was formed in October, 1841. Through the labors of their Agent and missionaries, bibles, testaments, and tracts, have been placed in the hands of boatmen, travellers and immigrants.

Associations have been formed in numerous cities and towns, by which the influence of the pulpit, and of the press, both secular and religious, has been more fully exerted in favor of this cause, than in any former period in the history of the State. Tracts have, in various ways, been circulated, showing the utility, as well as the duty of the Sabbath rest. These have arrested the attention, and produced a salutary conviction in the minds of business men, as well as in the various classes of laboring men. One highly interesting and numerous attended State Convention has been held, and more recently six county Conventions, at which systematic efforts were made to have the efforts which have been so successfully made in the large towns extended to every neighborhood in the respective counties. As these county meetings can be assembled with but little expense of time or money, it is highly desirable they should be held in all parts of the State, and we would ardently hope, that the time is not far distant, when all the people of this great commonwealth shall be convinced of the unspeakable benefits of a sanctified Sabbath—when a good Sabbath manual shall be found in every family—and the youth especially impressed with the conviction, that neither their own nor their country's prosperity can be secured, or perpetuated, unless this holy day is hallowed.

DELAWARE.

The following letter is the only one received from Delaware: for this reason, and because it abounds with matter of general interest, it is inserted entire.

Answers to queries proposed by the Committee of Correspondence of the Baltimore Sabbath Association in their Circular of Sept. 24th, 1844.

1. There are in operation in this State, the Philadelphia, Wilmington and Baltimore Rail Road, the Newcastle and Frenchtown Turnpike and Rail Road, a line of

steamboats between Wilmington and Philadelphia, running daily, and in the Summer and part of the Spring and Fall, three times a day, a line of steamboats between Salem, New Jersey, and Philadelphia, touching daily at Delaware city and Newcastle in this State, a daily line of Stages from Wilmington to Milford, and thence three times a week down the peninsula to its extreme point, and the Chesapeake and Delaware Canal.

2. Neither of these means of communication is used upon the Sabbath for the carriage either of passengers or merchandise, except the Philadelphia, Wilmington and Baltimore Rail Road, and except also that boats laden with perishable articles (such as fish and oysters) are allowed to pass the Canal on Sabbath; which rarely happens.

3. There is no carriage of merchandise on the Philadelphia, Wilmington and Baltimore Rail Road on the Sabbath; and the ratio of passengers, the agent informs me, is not one tenth of what it averages on week-days.

4. The transportation of the mail is the prominent, indeed it is obviously the only reason for the use of the Philadelphia, Wilmington and Baltimore Rail Road on the Sabbath. On week-days the mail line on this road leaves Philadelphia at 8 o'clock, A. M., or earlier, and passes through Wilmington at 10 o'clock, A. M., or earlier, and the line that leaves Baltimore in the morning passes through Wilmington from 1 to 2 o'clock, P. M. On Sabbath the mail line leaves Philadelphia at 4 o'clock, P. M., passes Wilmington about 6, and leaves Baltimore about 7 P. M., and passes Wilmington about 11 P. M. No other line is run on Sabbath on this road than this mail line: these hours are not accommodated to passengers: they entirely avoid excursions from Philadelphia to Wilmington, and the reverse, which would, if favored, be a most abundant occasion of Sabbath desecration. There is on this rail road, on week-days, an accommodation line between Wilmington and Philadelphia, once a day, and for part of the season oftener: this is not run on Sabbath.

5 and 6. I can give no other answer, than my inference from the preceding statement: this will be obvious to any one.

8. All these lines of communication have formerly been used on the Sabbath, the same as on other days without distinction: excepting from this assertion the line of steamboats between Salem and Philadelphia, concerning which in connexion with this matter I have no knowledge.

A law of this State passed in 1795, prohibits, under penalty of \$4, worldly employment, labor and business on the Sabbath, except works of necessity and charity, and gives to Justices of the Peace cognizance of the offence. By enforcing this law upon the Newcastle and Frenchtown Turnpike and Rail Road, five years or more ago, the Sabbath use of that road was stopped, and has continued so till this time, except for carriage of mail when it may have passed on that line. By enforcing the same law upon the Chesapeake and Delaware Canal, the Sabbath use of the canal was stopped about 18 months ago, and continues so, as before mentioned. There are regular daily lines of boats through the canal, for conveyance both of passengers and freight; but they rest on the Sabbath. Coasting vessels passing through the canal do not pass on the Sabbath; captains and crews not unfrequently are seen in the house of worship. Last year there being two lines of steamboats and the rail road cars, between this place and Philadelphia, in opposition, fare was reduced to 12½ cents. An excursion to this place was an inviting Sunday recreation to very numerous persons in Philadelphia: the steamboats and cars running on the Sabbath as on other days. The Mayor was applied to, requesting him to enforce this law of the State against the captains and crews of the steamboats. He complied; and they finding that he was determined to enforce the law, submitted; and since June of last year, the Sabbath here has been preserved from the use of steamboats, and accommodation cars on the rail road.

There was opposition in all these cases to the enforcing of our law. It yielded to the firmness of the magistrates; and public opinion has sustained them.

There were persons in Wilmington much opposed to the stopping of the steamboats on Sabbath. They endeavored to evade the effect, by procuring a change of the hour of arrival of the Philadelphia mail on the Sabbath, so that instead of arriving at 6 o'clock, P. M., it should arrive at the same hour on Sabbath as on week-days, viz., 10 A. M. The mail from Baltimore then arrived here about 1 o'clock, P. M. If the change could be procured, the cars of the mail line would leave Philadelphia about 8 o'clock, A. M., and might bring all persons desirous of such Sunday recreation, who after continuing here from 10 to 1, could return in the mail line from Baltimore. We understood a petition for this change was preferred to the Postmaster General: a remonstrance stating the facts, was prepared, and very numerous-ly signed by our people, shewing a decisive public sentiment in favor of preserving the Sabbath from this kind of desecration.

The line of stages is not used on the Sabbath; this use ceased on the regulations of the post office department not requiring the conveyance of the mail on that day upon this line.

It is believed, that public sentiment in this place and neighborhood, is decisively against the profanation of the Sabbath. It is believed, that this would have been the case in former years, when the Sabbath was generally desecrated by the running of stages, steamboats, &c., if there had been a call upon the public, so that they would have made up their opinions upon the subject.

Would not the enforcement of state laws prohibiting worldly employment, labor and business on the Sabbath, upon canals and rail roads in other states, produce the same effect there as here? It would have been the common opinion in this state, previous to the actual execution of our Sabbath law and to the consequences upon it, that what has in fact taken place could not be accomplished. Is there a state in the union with a law prohibiting worldly business on the Sabbath, whose Legislature would repeal it? Would they not shrink from such an act as the positive repeal of such a law? Every community has a right to have its laws faithfully executed: the magistracy is provided for insuring to them this right: a faithful and firm magistracy will always be sustained in executing the laws.

9. It is believed, that public sentiment is growing upon the subject of Sabbath observance.

10. There was a Sabbath Convention at Delaware city about the first of last January. The weather was unfavorable, the roads bad, and the attendance small. It is said the influence was good: how extensive I cannot learn.

Several years ago, when petitions were presented to Congress against Sabbath mails, the subject was elaborately discussed in the newspapers of this place. The result has been, as I believe, very useful. At the time the entire community, with rare exceptions, seemed against us. There is certainly change.

WILLARD HALL.

Wilmington, Del., Oct. 18th, 1844.

MARYLAND.

1st and 2nd. The Baltimore and Ohio Rail Road, extending westwardly to Cumberland, 180½ miles, runs one passenger and mail train each way on the Sabbath. A branch extends 40 miles to Washington, D. C., on which the mail and passenger cars pass twice, each way, on the Sabbath. The Philadelphia and Baltimore Rail Road, 100 miles long, conveys the mail and passengers once each way on the Sabbath. Neither of these lines conveys merchandize on the Sabbath, with perhaps some rare exceptions. The Baltimore and Susquehanna Rail Road extends 36 miles to the Pennsylvania State line, and connects with other roads extending through York to

Wrightsville, a distance in all of 70 miles. "These roads have never been used," says Mr. Hollins, the Secretary of the Baltimore and Susquehanna Rail Road, "for the transportation of merchandise on the Sabbath. The passenger trains run on that day, from the opening of these roads until April, 1841, when they were stopped."

The Chesapeake and Ohio Canal, 134 miles in length from Dam No 6 to Georgetown, D. C., with a branch 7 miles long to Alexandria, D. C., conveys no passengers. The freight boats use it all days alike. The same facts are true in reference to the Tide Water Canal.

In the season of navigation there are a number of steamboat lines to Philadelphia, Norfolk and many points in the State of Maryland. None of these boats start on the Sabbath; it is thought one or two of them run on Sabbath morning several hours to reach their destination. It is believed that every stage line in the State lies by on Sabbath, excepting those between Baltimore and Washington, and the Eastern Shore mail line.

3rd. It will be seen by a former statement, that the ratio of passenger travel on the Baltimore and Philadelphia Rail Road on the Sabbath, is far inferior to what it averages on other days. On the Susquehanna "the receipts formerly for way travel were in excess: subsequently, the receipts were less than on other days. Since the closing of the road on Sunday, there has been an evident increase on Saturdays and Mondays." The relative ratio for the Baltimore and Ohio and Baltimore and Washington Rail Roads has not been ascertained. But the amount of travel on the former must be considerably less, as a number of passenger and burden trains run each way, during the week, and but one on the Sabbath, which is restricted to passengers and the mail. The cars are not so well filled on the Sabbath as on other days.

4th. Were it not for the mail, it is thought that none of these rail roads would desecrate the Sabbath. "On the Susquehanna Rail Road, the running of cars on the Sabbath was suspended soon after the Postmaster General reduced the transportation of the mail to six days and the pay one-seventh."

5th, 6th and 7th. No definite information.

8th. The Secretary of the Susquehanna Rail Road Company states, "It has been the aim of the Company to select sober and industrious persons, intemperance always causing immediate dismissal, and in the second place, I am informed that there has been an evident improvement in the morals of the persons engaged on the road.

"In reference to the pecuniary results, it is impossible to give an estimate. There is a saving in the wear and tare of the machinery, cars and road, *but none** in the wages, for in closing the road on the Sabbath, the wages of those relieved from their duties were not reduced. It is probable some slight loss may occur in the *way*, but none in the *through* travel.

"In my opinion the additional receipts the Company might derive from running on the Sabbath would not equal the amount now saved in fuel and wear and tare of the road and machinery, and I therefore believe that, on the whole, the Company sustains no loss whatever by not running their cars on that day."

9th. A very favorable change is evident in the sense of the community respecting the sanctity of the Lord's day. This is evident from the perusal of the advertisements of the rail road and steamboat companies; in all of which, with one exception, there is a cessation, in whole or part, of work on that day. "On the Tide Water Canal, there has been a gradual decrease of transportation on that day since the opening of it five years ago. And there appears to be a general wish, on the part of the boatmen to discontinue it."

*Men who work seven days in the week, it will be observed, get no more wages than if they worked six.

In Baltimore county the lime-burners have in general ceased to fire their kilns on Friday or Saturday, as was the custom some years since.

10th. Special efforts have been made in various ways to promote the sanctification of the day. The pulpit has to an unusual extent enforced its observance upon the consciences of the people. A Sabbath Association has been formed in Baltimore; which has gotten up a State Convention, in which Delaware and the District of Columbia participated; held several public meetings; procured the delivery of sundry discourses or lectures, and many sermons, and arranged for the delivery of a course of lectures on the subject by the President of the Association; sustained a monthly concert of prayer; availed itself of the medium of the newspapers, religious and secular, in circulating facts bearing upon the cause; distributed many tracts on the subject; has now in course of publication a very interesting appeal to the Legal Profession, by Judge Hall, of Delaware, containing a lucid exposition of the scriptural sanction and varied personal blessings of the Sabbath; has procured memorials very numerously signed, urging the rail road companies to discontinue the running of passenger and burden cars on the Sabbath, &c. &c. A Branch Association has been formed for Baltimore County, and others are expected to follow. Much good is expected to be accomplished in the present year. The effect of the late National Convention has been salutary beyond our expectations.

DISTRICT OF COLUMBIA.

From a letter addressed to us by W. T. Compton, Esq. of Georgetown, containing information concerning the Chesapeake and Ohio Canal inserted under the head of Maryland, we extract the following paragraph, which merits profound consideration.

"There have been no special efforts made to promote the sanctification of the Sabbath, except by those connected with our Sabbath Schools.

"I believe these to be the nurseries of those pure principles which are calculated to produce the permanent moral revolution which is now sought. How important, then, that they should be duly fostered by all classes of the community. Parents and others should take more interest in these institutions. Let every child of suitable age be brought into the "Sabbath School;" let the superintendents and teachers be pious intelligent persons; let them realize their responsibility to their people and their God, and then many would look for the day—when, from one end of this highly favored land to the other, the Sabbath will be sanctified to the service of the Lord."

SOUTH CAROLINA.

The following information is derived from Rev. W. H. Barnwell, Corresponding Secretary of the Charleston Sabbath Association.

1st. There is but one rail road in this State. The South Carolina Rail Road, belonging to a Company bearing the same name—in which the State is a very large stockholder. It reaches from Charleston to Hamburg on the Savannah river, a distance of 136 miles. One of its branches runs to Columbia, the capital of the State, a distance of about 68 miles.

There is but one Canal about 30 miles in length—called the Santee Canal, and owned by a company bearing the same name.

678 miles of stage routes cross the State in various directions, and extend a few miles into North Carolina and Georgia.

Four steamboats run daily between this city and Wilmington, North Carolina, carrying the mail. Four run every other day between this port and Savannah.—Two of them do not run on the Sabbath—the others do, according to circumstances. One boat runs from this port to Georgetown in this State, on all days of the week. Three other boats run into the interior, on all days of the week. Two boats run to Sullivan's Island, a summer retreat in our harbor, every day during the summer months.

2nd. Most of these modes of conveyance, it will have been already shown, are used on the Sabbath as on other days.

3d. There is reason to fear that there is little or no difference between the ratio of the Sabbath travel and transportation and that of other days, and that receipts are about the same.

4th. The transportation of the mail is assigned by the South Carolina Rail Road Company as a prominent reason for the Sabbath use of their engines and operatives. Until they took the mail contract, there was little Sunday work; and were it not for that contract, there is reason to hope that the regular use of the road on Sunday would cease.

The steamboat and stage lines which carry the mail offer, we presume, the same reason for their Sabbath travel, as the Rail Road Company does.

5th. The proprietors of these various modes of conveyance do generally, so far as we know, deem their employment on the Sabbath profitable; though some have entertained doubts.

6th. Two of the Directors of the Rail Road Company, one of them its President, when the contract with the Post Office Department was about to be renewed, two years ago, made the effort to have the Sunday transportation dispensed with, but were not successful. Many of the Directors individually avow a wish to have the Sunday work discontinued if possible.

7th. The operatives on the Rail Road, there is reason to think, would be glad to be relieved of the Sunday work—though our opportunity of knowing their views has been limited.

8th. At the annual meeting of the stockholders of the South Carolina Rail Road Company two years ago, a resolution was passed, to discontinue starting the freight trains from the depots on Sunday; but it is believed that since the last annual meeting the same course has been pursued as formerly, and that there is no difference observed between Sunday and other days.

9th. We think that there is a perceptible improvement in public sentiment in our community in respect to the observance of the Lord's day, and we trust it will not be without its influence upon all the public carriers.

10th. Public attention, and especially that of the religious community has been specially drawn in various ways, within the last 18 months, to the importance of a better observance of the Lord's day. A society has been formed consisting of from one to two hundred members. Its meetings have been held once a month, at which addresses bearing upon the subject of the Sabbath have been delivered, with good effect as it is hoped, by a number of ministers. Some success has we trust attended these efforts. Upon application to the City Council the Sunday markets were abolished;—one of the daily papers has discontinued Sunday work, which example has been followed by others in this section of the country. Among other efforts which have been made to promote a better observance of the Lord's day, the Convention of the Protestant Episcopal Church in this Diocese, at its last annual meeting, recommended to its clergy to preach a sermon on the subject of the Sabbath, on the Sunday preceding the general harvest season. This was done in many of their churches.

Memorials have been from time to time presented to the Directors and Stockholders of the Rail Road Company on the subject of their Sabbath work, and one is about to be laid before them at their next meeting. It is also probable that a memorial will be laid before the Legislature, as the largest stockholder, requesting its interposition to prevent its own laws, respecting the Sabbath, from being violated.

A convention of the friends of the Sabbath in our State, was called to meet at Columbia, about the beginning of last December. It was not however, owing to peculiar circumstances, as large as had been expected.

OHIO.

Besides the steamboat navigation on Lake Erie and the Ohio river, in which this State is largely interested, there are two large canals, one of which is not fully completed connecting the Ohio river and Lake Erie. A large amount of merchandise, and numerous passengers, are transported by waggons and stages through the interior. Most of these conveyances run on the Sabbath, though there are some honorable exceptions among them all. At Cleveland and Cincinnati, chaplains have been employed among boatmen and sailors, and, during three seasons preceding the present, missionaries have labored among the boatmen on the Ohio canals. One of the happy results of these efforts has been to awaken among many of the laborers a strong desire that the inestimable privilege and the inalienable *right* of resting on the Sabbath may be restored to them.

In January 1844, a large and interesting Sabbath Convention was held at Columbus. Not less than fifteen Associations have been formed in the principal cities and towns, to promote the sanctification of the Sabbath. Some at least of these have been active and efficient. In many of these places a majority of the merchants have signed a memorial requesting those engaged in the transportation of merchandise to discontinue all business on the Sabbath. The Rev. Dr. Hoge and P. B. Wilcox, Esq., of Columbus, writing in answer to the circular of the Baltimore Association, remark, "The present state of public sentiment is certainly more favorable. Professing christians appear to be more in earnest in this cause. This we think is true, not only in this city but in the surrounding region, and perhaps throughout the State. Pastors of churches have preached more frequently and more pointedly on this subject—numerous meetings have been held comprising several denominations of christians. Monthly preaching by ministers in rotation [has been instituted] where all the congregations have been invited to assemble together." From the evident preparedness of the public mind in this State there is reason to believe that concerted action among the friends of the Sabbath would be productive of the most important results.

ILLINOIS.

From Rev. A. Kent, Chas. S. Hempstead, and Geo. Campbell, of Galena, Illinois.

"There are no rail roads or canals in this vicinity, but there are about twenty regular steamboats which run between here and St. Louis, and two running northwardly to St. Peters. There are mail stage lines running southwardly and eastwardly six times a week, and northwardly and westwardly three times. No mail stages leave here on Sundays, nor do any arrive on that day with one exception.

"The steamboats are used for carrying merchandise and passengers on Sundays. It may be observed that there are no exclusive passenger boats in this trade, and in consequence of the difficulty of navigation they cannot make regular trips. Steamboats do not unload their cargoes at this place on the Sabbath. By an ordinance of the City Council, no dray or cart is allowed to haul on the Lord's day. Lead is sometimes shipped on Sundays but not so often this year as last.

"There has been, for the last five years, a decided and growing improvement in keeping the Sabbath. We do not know one, of about fifty smelting furnaces in the mining country, that does not stop on Sunday. We believe that the miners, without exception, abstain from working their mines on the Lord's day. In our city all places of business are closed, and to a great extent our citizens attend some place of public worship.

"There has been considerable individual effort, and some by bodies of professing christians, with much effect and beneficial results. The success attending those efforts is manifest in the establishment of churches in nearly every village in the mining country and the increased quietness and better observance of the Sabbath in our own city."

DELEGATES IN ATTENDANCE
AT THE
NATIONAL LORD'S DAY CONVENTION.

MAINE.

Cumberland County.—Rev. Joseph Stockbridge.

MASSACHUSETTS.

Hon. John Quincy Adams, (delegated by 1st Presbyterian Church, Washington, D. C.)
American and Foreign Sabbath Union, Boston.—Rev. Justin Edwards, D. D., *Sec'ry.*
Northampton.—L. H. Parsons.

CONNECTICUT.

Sherman.—Rev. E. Whitney.

NEW YORK.

Dunkirk.—Rev. Timothy Stillman.

Schenectady.—Rev. Eliphalet Nott, D. D.

Ithica.—T. S. Williams.

New York City—Rev. Austin Dickinson, Francis Hall, Esq., Chas. Parker.

First Methodist Protestant Church, N. Y. City.—Rev. Frederick Stier.

Association of Friends of Law and the Sabbath, Williamsburg, Long Island.

Seventh day Baptist General Conference at Verona.—Rev. N. V. Hull, Rev. T. B. Brown.

First Congreg. Church, Syracuse, Onandago Co.—Orrin Candee, J. B. Huntingdon.

Rockland County.—Rev. J. Dewing.

Chenango County.—J. R. Chamberlin.

Delaware County.—E. W. Smith.

Presbyterian Church, Buffalo, Erie County.—Rev. N. T. Hopkins.

Clarence, Niagara County—N. E. Hill.

Rochester, Monroe County.—James K. Livingston, Jared Peck.

NEW JERSEY.

Princeton.—James H. Davis, James S. Green.

Princeton Theological Seminary.—M. A. Hoge, Geo. A. Bowman.

New Brunswick.—Rev. Jacob Janeway, D. D.

Newark.—Rev. A. D. Eddy, D. D., Wm. Rankin, Esq.

Perth Amboy.—Dr. Solomon Andrews.

Shiloh, Cumberland County.—J. B. Davis, J. D. Fitzworth.

PENNSYLVANIA.

Synod of Cumberland Presbyterian Church.

Rev. John T. A. Henderson, of Uniontown, James W. Buchanan, Esq., of Pittsburg,
James W. Hailman, of Pittsburg.

Adams County, Fountain Dale Lutheran Congregation.—Joseph Baugher.

Gettysburg.—Rev. E. V. Gechart, Rev. James Watson.

Pittsburg, Alleghany County.—Rev. Thomas P. Gordon, Rev. J. Eken.

Pittsburg Sabbath Association.

Rev. Dr. A. D. Campbell, Rev. David R. Kerr, Hon. Harmar Denny,
Wm. Murphy, J. D. Williams.

First Cumberland Presbyterian Church, Pittsburg.—Rev. A. M. Bryan.

Carbon County.—Rev. R. Webster.

Chester County.—Rev. G. Morrison, J. M. Thomson, B. J. Miller.

Chester County Sabbath Association.—Francis Parke, Thomas H. Gardner.

Octorara.

Rev. J. Latta, D. D., M. Armstrong, W. Latta, M. D., D. J. Bent, W. Stewart.

Upper Octorara.—Robert Parke.

Upper Oxford.—A. McNeil, Esq.

Lower Oxford.

Rev. John M. Dickey, Sam'l J. Dickey, Thomas S. Dickey, Thos. Sloan, Esq.

Rev. Samuel Dickey, Thos. J. Dickey,

Brandywine Manor.—Rev. J. N. C. Grier, D. D.

Londonderry.—Rev. Alfred Hamilton.

London Grove.—William Wilson.

East Fallowfield.—David Young, Jr.

Danville, Columbia county.

Rev. James Ewing, Rev. John Miller, Wm. Montgomery, James C. Sproul.

Carlisle, Cumberland County.

Rev. J. P. Durbin, D. D., Henry Duffield, Charles Ogilby.

Carlisle Sabbath Association.—Rev. George Morris.

Delaware county, Presbyterian Church, Darby.—Dr. Wm. G. Knowles.

Erie, Erie County.—Rev. George A. Lyon.

Union Town, Fayette County.

Rev. C. D. Battell, Rev. I. T. A. Henderson, Hugh Esdv. Philip Hellen.

Chambersburg, Franklin County.

Rev. Robt. Gracie, John Cree, James McDowell, John Kettreday.

Hon. G. Chambers, William Hleyser, Daniel Snively,

Mifflintown, Juniatta County.—Rev. M. K. Williamson.

Lancaster County.—Rev. R. Owens.

Columbia, Lancaster County.—Rev. Herman Bokum.

Perryville, Mifflin County.—Rev. James Nourse, Dr. Samuel McClay.

German Reformed Church, Mifflinburg.—Rev. E. Keiffer.

Lutheran Church, Union county.—Rev. J. Anspach.

New Berlin, Union county.—Rev. G. W. Thompson, Rev. B. H. Crever.

Northumberland, Union county.—J. B. Boyd.

Sabbath Association of Washington county.

Rev. J. M. Hastings, of West Alexandria, Rev. Charles Cooke, of Washington.

Youngstown, Westmoreland county.—Rev. Peter Hassinger.

York County.

Rev. A. H. Lochman, P. Smyser, Dr. H. McClellan, Charles Hay,

Rev. G. Chenowith, S. Small, J. Voglesong, C. A. Morris.

Rev. Sol. Oswald, M. Bentz,

Philadelphia county, Holmesburg Baptist Church.

Rev. D. S. McGear, Geo. W. Holme, Amos Corsen, Peter Bender.

CITY OF PHILADELPHIA.

Manufacturers and Citizens.—Isaac Macaulay, F. Grice.*Sabbath Association.*

J. A. Brown, Esq.,	C. Heiskell,	Milton Smith,	T. T. Mason,
J. M. Atwood, Esq.,	Rev. O. S. Powell,	Michael Reed,	Charles Woodward,
Matthew T. Miller,	Agent.	C. E. Spangler,	Joseph Parker, Jr.
John L. McMullen,	D. C. McCammon,		

Sunday School Union.—David Weatherly, Esq., John Smart.*First Baptist Church.*—Rev. Geo. B. Ide, David Weatherly, Esq.*Tenth Baptist Church.*—John Smart, George Swope, Uriah Matthews.*Eleventh Baptist Church.*

Rev. A. D. Gillette, James Hannegen, Davis Brown, Matthew Brooks.

First Reformed Dutch Church.

C. E. Spangler, Henry A. Bowers, Jacob M. Sellers.

Third Reformed Dutch Church.

John Miller, John L. Linton, Michael Read.

St. Matthew's Lutheran Church.—J. Anspach.*Mariner's Church.*

Rev. J. S. Taylor, Rev. G. Owen, Theo H. Elliott, John Lilly, Jas. Bankroft.

St. John's Methodist Episcopal Church.

Benjamin Hubbard, James B. Dare, James L. Hines.

St. Paul's Methodist Episcopal Church.—Rev. John D. Owens.*Trinity Methodist Episcopal Church.*—C. Heiskell, W. Reed, S. D. Prentzel.*Union Methodist Episcopal Church.*

Rev. J W McCaskey,	Samuel Ashmead,	E. J. Yard,	Jacob Carrigan, Jr.
Thomas T. Mason,	James J. Boswell,	Thos. A. McDonald,	Calvin Mason.
John B. Ashmead,	William J. Savage,		

Fifth Street Methodist Episcopal Church:

Wm. F. Ireland, John W. Moore, Samuel W. Stockton.

Eighth Street Methodist Episcopal Church.

Rev. James Mills, John Robinson, Davis N. Sinn.

Twelfth Street Methodist Episcopal Church.—Edward Small.*First Methodist Protestant Church.*—Rev. Thomas H. Stockton.*First Presbyterian Church.*

J. A. Brown, Esq., J. M. Atwood, Esq., E. F. Backus, Esq., Thomas Harris.

Second Presbyterian Church.—Matthew B. Grier.*Third Presbyterian Church.*

Rev. T. Brainard,	Levi Eldridge,	James W. Queen,	G. M. Cooper,
Rev. W. A. Mandell,	D. C. McCammon,	T. Vandyke,	Dr. G. H. Bergen.
John C. Farr,			

Fifth Presbyterian Church.

Rev. M. Lakue P. Thompson, Rev. David Malin, Anthony Green.

Sixth Presbyterian Church.—Rev. John S. McMullin.*Central Presbyterian Church*—Rev. John McDowell, D. D., Matthew Newkirk, Esq.*Central Presbyterian Church, No. 2.*

Rev. A. Rood,	John Miller,	Wm. A. McKee,	John A. Warner.
Milton Reed,	Francis Drew,		

Cedar Street Presbyterian Church.—Rev. Wm. Ramsay, John Millegan.*Clinton Street Presbyterian Church.*—Dr. J. H. Briscoe, L. W. Glenn.

Tenth Presbyterian Church.

Rev. H. A. Boardman, D. D.,	Dr. A. W. Mitchell,	James Bingham,	Joseph A. Davidson,
Paul T. Jones,	Dr. R. P. Harris,	William Kirk,	Robert Earp,
Robert Soultter, Jr.,	A. W. Slack,	William Veitch,	Alex. G. Meezer.
	W. L. Mactier,	Isaac H. White,	

Eleventh Presbyterian Church.

Rev. J. L. Grant,	Charles B. Dungan,	David B. Kershaw,	James E. Johnston,
Wilfred Hall,	Robert Cornelius,	Capt. T. Woodbury,	Isaac Edelman.
Edward Sprague,	Robert Glendenning,		

Penn Square Presbyterian Church.

Rev. Willis Lord,	Rev. Dr. Yeomans,	James Dunlap,	G. W. Hood.
-------------------	-------------------	---------------	-------------

Union Presbyterian Church.

Rev. J. M. Stewart,	Neil McCauley,	James Maybin,	Thomas Downs.
John Scott,			

Second Associate Presbyterian Church.

Rev. J. T. Cooper,	Joseph R. Dixon,	Thomas McBride,	James Ferguson.
--------------------	------------------	-----------------	-----------------

First Reformed Presbyterian Church.

Clement McCune,	David Ray,	George H. Steuart,	Hugh A. McKelvy.
-----------------	------------	--------------------	------------------

Associate Reformed Presbyterian Church.—Rev. J. Brown Scouller.

Scots' Presbyterian Church.

Rev. A. Macklin,	Arch'd Robertson,	Henry McKeen,	Andrew Armstrong.
------------------	-------------------	---------------	-------------------

St. Andrew's Protestant Episcopal Church.

Rev J Bullock, D D.	Charles Emory,	T. G. Rutherford,	James C. Milnor.
Joseph Parker, Jr.,			

Church of the Epiphany, Protestant Episcopal.—Matthew T. Miller.

Grace Church, Protestant Episcopal.—Charles Haesbert.

First Presbyterian Church, Southwark.

Wm. K. Brooks,	Joseph Francis,	John M. Doman,	Michael Leonard.
----------------	-----------------	----------------	------------------

First Presbyterian Church, Northern Liberties.

William Soby,	N. B. Unrule,	Harvey Hand,	Jacob Painter.
Thomas Leitch,	Henry Bellerjeau,		

First Presbyterian Church, Manayunk.—Rev. James A. Longmore, D. D.

Schuylkill Boatmen.—Rev. Amos Bingham, Missionary.

DELAWARE.

Wilmington.

Hon. Willard Hall,	Rev. J. R. Wynkoop,	Alex. Stephens,	J. R. Trimble.
--------------------	---------------------	-----------------	----------------

Wilmington Presbyterian Church.—Rev. William Hogarth.

New Castle.—Rev. John B. Spottswood, Jas. Couper, M. D., Capt. R. H. Barr.

St. George's.—Rev. James C. How.

Newark.—Thomas D. Bell.

Dover.—Rev. Thomas G. Murphy.

Red Clay Creek.—Mr. Samuel Murphy.

MARYLAND.

State Baptist Association.

Rev. J Chapin, D D.,	Rev. S. P. Hill,	Rev. R. Compton,	Rev. J. A. McKean,
Rev. A. Samson,	Rev. J. Aldrich,	Rev. G. W. Samson,	Rev. F. Wilson.

Cumberland, Alleghany county.

Rev. W. Prettyman,	Daniel A. McJilton,	John W. McNell,	Jacob Wickard.
Rev. C. Lopley,			

Anne Arundel county, Annapolis.—Rev. David Steel.

Anne Arundel Circuit, Methodist Protestant Church.—Rev. Joel Blue.

Lisbon.—Benjamin Barnes.

Lisbon Presbyterian Church.

Rev. T. J. Sheppard, Edward Snowden, Lewis A. Schaeffer, David E. Hopkins.

Patapsco Circuit, Methodist Episcopal Church.

Rev. John Bear,	Sam'l Morton,	Benjamin Barnes,	McLane Brown,
Rev. E. E. Allen,	George W. Allen,	Thomas H. Hood,	Isaac P. Ijams,
Rev. J. R. Derborow,	Samuel Bennett,	Henry Hood,	Anthony Smith,
Rev. Samuel Gore,	Thomas Barnes,	Asbury Pedicord,	William Hains,
Rev. Z. Waters,	John Thompson,	Nathan Shipley,	William Hammond,
Dr. Joel Hopkins,	Samuel Dorsey,	Dr. J. J. Morand,	Levin R. Mills,
Joshua Frizzell,	Charles C. Poulton,	James Hobbs,	George Poe,
Wm. Bingham,	John Fisher,	Philip Shipley,	Thomas Newton,
Philip Gore,	Eph. Hobbs,	Caleb Shutz,	Thomas Barnes.
M. C. Parsons,			

Union Chapel Methodist Protestant Church.

Rev. H. F. Zollick-offer, James B. Matthews, John Cook, Lemuel Warfield.
Basil Crapster, Milton Welch,

*Methodist Episcopal Church, Howard District.—Thomas Barnes.**Baltimore county, Mount Paron Presbyterian Church.*

Samuel J. Baird, Nathaniel Parsons, Dennis B. Clay.

Warren, Md.

J. Thompson, Esq.,	Rev. G. D. Hamilton,	Charles H. Bland,	Richard Pearce,
Rev. J. McClay,	Rev. S. Yerkes,	Charles Jessop,	G. Hedrick,
M. Merryman, Esq.,	Richard Dumphy,	Joshua Hitcheock,	J. Hagerty.
J. S. Buck, M. D.,	B. C. Stinchcomb,	Valentine W. Cross,	

Quarries Presbyterian Church.

Robert Baker, Samuel Campbell, Alonzo Leland.

*Methodist Protestant Church.—Rev. John H. Kennard.**Reisterstown Methodist Episcopal Church.*

William Dwyer, Rev. Wm. Henck, Rev. James Brent, John Buckley.
Col. James Piper,

Stone Chapel, Methodist Episcopal Church.

Rev. J. L. Gibbons, Rev. Thomas Flint, Rev. S. Cornelius, George Elder.

Marcella Chapel, Methodist Episcopal Church.

Samuel Walters, Mr. Stiner, Mr. Stinchcomb.

Hookstown Methodist Episcopal Church.

Rev. Henry Smith, W. W. Watkins, Jacob Grafflin, Caleb Merryman.

Ridgeville Methodist Episcopal Church.

Dr. G. S. Grimes, William Dean, Henry Buzzard.

Ward's Chapel, Methodist Episcopal Church.

Samuel M. Barry, Jacob Woolfe, Jonathan Smith, Reuben Smith.
Wm. Chamberlain, Larkin Young,

Hereford.

Rev. Thos. H. W. Monroe, John K. Roe, William Roe, Charles Ogilby,
Edward Gorsuch, T. Talbott Gorsuch, J. McClay.
Rev. G. F. Adams,

*Sylsleville Presbyterian Church.—William Baer.***BALTIMORE CITY.***Lord's Day Association.**The Board.*

Rev. B. Kurtz, D. D.,	Chas. W. Ridgely,	Christian Keener,	Dr. H. A. Stinnecke,
Rev. Bishop Waugh,	Wm. Geo. Baker,	John Clark,	R. G. Armstrong,
Capt. Wm. Graham,	Rev. J. G. Hamner,	E. Dubois,	P. Reigart,
A. B. Kyle,	Wm. B. Canfield,	Rev. J. A. Collins,	D. B. Prince,
Fielder Israel,	Dr. W. M. Kemp,	Rev. Jona. Aldrich,	Alex. M. Carter.

(Other Delegates.)

Hon. S. Archer,	Rev. F. Waters, D.D.	Rev. S. Guitteau,	William Woodward,
Hon. J. Purviance,	Rev. James Reid,	Rev. Hezekiah Best,	William Henry,
Hon. Nicholas Brice,	Rev. J. S. Mitchell,	Rev. S. Williams,	Wells Chase,
Hon. A. Nisbet,	Rev. R. A. Smith,	Samuel Jones, Jr.,	Robert Taylor.

First Baptist Church.

Rev. S. P. Hill,	Benj. G. Fry,	Stephen Thornton,	Henry S. Shyrock,
James Wilson,	Orson Kellogg,	Thomas Maybury,	John R. Davis,
Nelson Clark,	Franklin Wilson,	Hamilton S. Salmon,	John Ramsay.

First Baptist Church.

Rev. O. W. Briggs,	John Lewis, Jr.,	J. Judefind,	John Mason,
C. M. Keyser,	F. A. Levering,	James Jones,	E. D. Gibson,
A. R. Levering,	Geo. Roche,	E. Hubball,	R. M. Ludlow,
A. D. Kelly, Jr.,	C. D. Slingluff,	John Hahn,	G. Irvin,
D. Chase,	A. A. Chapman,	J. G. Rous,	James Lomax,
A. W. Poulson,	J. W. Mercer,	S. Sweet,	Wm. Fountaine.
G. W. Norris,	W. W. Lawrason,		

Second Baptist Church.

Rev. J. Healey,	Henry Johnson,	Joshua Wood,	James Harvey,
G. Waggner,	John Laudeman,	Elbert Wolf,	John Cox,
G. Wolff,	John Hanie,	R. Berry,	John Robinson,
William Waggner,	William Phillips,	T. Stevens,	John Hulse,
John Burton,	James Wood,	J. Phillips,	N. Atwell,
William Johnson,	R. White,	Martin Peterson,	William Wolf.

Calvert Street Baptist Church.

Rev. J. A. M'Kean,	Geo. W. Lewis,	A. Fuller Crane,	John Lyons,
Wm. Crane,	Thomas Hinton,	Wm. Smith,	Wm. Addison.
A. J. Hampson,	J. D. M'Kean,		

High Street Baptist Church.

Rev. J. Aldrich,	Wm. M. Allen,	Norris Montgomery,	John F. Helm,
John B. Moody,	S. S. Robinson,	G. McGregor	Wm. M. Montague,
John D. Trott,	Alexander Bannister,	John L. Forts,	Obadiah Towson,
Christian West,	T. W. Ward,	James Tottle,	Charles Richards,
James H. Bradley,	Wm. Ward,	Lewis Rayme,	Charles H. Pepar,
T. H. Edmonds,	J. B. White,	Adam H. Reister,	Benj. N. Cook.
G. K. Tyler,			

Madison Street Baptist Church.

Rev. R. Compton,	George Hoskins,	Robert Potts,	Alfred Pryor,
Rev. Mr Hendrickson,	Wm. Lindsay,	James Gofford,	James Ross,
Peter Potts, Sr.,	G. McMinn,	Micajah Skipper,	David Noyes,
Samuel Harker,	Joseph Bannister,	Richard Pryor,	A. Butcher,
Edward Cockey,	Samuel Sands,		

Fifth Baptist Church.—John W. Ball, James Morrison.

North Street Congregation, Disciples of Christ.

John C. French,	Enoch Holt,	Stephen Huza,	Morris Settler,
W. P. Lemmon,	Wm. Johnson,	James Huzza,	Wm. Holt,
C. Farquharson,	James Johnson,	John W. Watts,	John Bancroft,
Samuel Sands,	J. Dickinson,	Huntington Lee,	John Witmore,
Jacob Saumanig,	Alexander Paekie,	John Black,	Matthew Miller,
Richard Lemmon,	Lewis Williams,	John Stephens,	T. Miller,
Conrad Saumanig,			

First German Reformed Church.

Rev. E. Heiner,	Elias Hale,	L. Hewell,	A. Mathiot,
P. Reigart,	C. Diffenderffer, Jr.,	G. Rodenmayer, Sr.,	Col. Small,
G. Decker,	William Howell,	R. Diffenderffer,	H. Rhodes,
S. Sultzor,	J. Shaffner,	M. Shaw,	Dr. Hintze,
D. Super,	D. A. Peters,	R. F. Meynard,	C. Long,
C. Suter,	Dr. M. Diffenderffer,	Dr. Davis,	L. C. Miller,
W. H. Ridgely,	G. Richstein,	H. Diffenderffer,	William Baker.

Second German Reformed Church.

Rev. S. Gutelius, Jacob Smith,	Lewis Weis, F. Ehlslegger,	Jacob Heinmiller, P. Thaten,	J. M. Keyser, John M. Smith.
-----------------------------------	-------------------------------	---------------------------------	---------------------------------

Third German Reformed Church.

D. Buckey, S. Stonebraker, J. Rodenmayer, H. Snyder, F. Dohn,	Jno. Elliott, Jacob Sellers, Enos Bean, E. Y. Forney, Otis Spear,	G. Hoffman, John Smith, Jacob F. Gross, Henry Snyder,	J. Snyder, S. Welchhaus, T. S. Bahtz, Frederick Achey,
---	---	--	---

German Evangelical Emanuel Church.

Rev. G. Brickley, Sol. G. Miller, J. K. Messersmith, W. Numsen, W. Felgner, Henry Appel, J. Widener, G. Sickel, V. Hoffgesang, J. F. Popp.	J. Saumenig, M. Lichtenberger, J. Lindenfelscr, B. Macker, A. Scheenbly, P. Schadt, Gotlib Medinger, John Wiber, Ludwig Waidener,	Godfried Roswag, Henry Miller, Christian Gerber, M. Zulauf, J. Numsen, Adam Deash, C. Keil, Bernard Ritter, C. Dribing,	J. Haupt, V. Lehn, P. Conrad, F. Herold, H. A. Ritter, Charles Frey, Godlieb Lyter, W. Saumenig, J. Zizenfelser.
---	---	---	--

First English Lutheran Church.

Rev. Dr. Morris, J. Werdebaugh, C. D. Hinks, John Reese, Jacob Horn, C. Hoffman, W. M. Kemp, M. D.	F. Woodworth, G. F. R. Waesche, T. Nixdorff, S. Hinks, P. Uhler, G. W. Schwartz, M. D.,	E. R. Harney, Edward Schaeffer, F. Seyler, Wm. Armour, David Martin, James Matthews,	Wm. H. Peters, G. Sadtler, J. Harman, J. Ehrman, J. G. Hewes, F. L. Brauns,
--	---	---	--

Second English Lutheran Church.

Rev. C. P. Krauth, Jr., Rev. B. Kurtz, D. D. T. Stow, Wm. Bridges, Joel Wright, John Mahancy, Wm. A. Wisong, C. W. Focke,	Philip Gosnell, James Getty, Wm. M. Oldham, David Firoved, John Clifford, J. H. Rogers, Adam Kahlor, J. M. Bandel, Wm. Will,	Wm. Poe, George Martin, John Rock, Mr. Schultz, Mr. Thomas, T. J. Kennard, A. Appold, E. A. Smith, Henry Morry,	G. B. Dell, G. F. Kauderer, T. M. Abbott, David Irelan, G. A. Davis, W. H. McMahon. J. G. C. Alback, Wm. Alvater, S. S. Prince,
---	--	---	---

Lutheran Trinity Church.

Rev. C. Weyl, Jacob Hoop, C. Herrlich,	F. Holtze, Wm. Hunemeyer, G. Dobler,	F. Hoffman, J. Lehman, V. Feldeg,	H. Lohmiller, N. Werner,
--	--	---	-----------------------------

Caroline Street Methodist Episcopal Church.

Rev. John Bear, Rev. C. B. Young, Rev. John Lanahan, Rev. J. R. Jarboe, Samuel Boyd, David Bird, Nathan Turner, Benjamin Abbott,	John J. Pentz, Daniel Pentz, Thomas Brotherton, Edw. S. Lambden, Charles Ingram, Henry Pentz, John Hall, William McJilton,	James L. Smith, Dr. Kinneman, William Mason, George W. Tucker, William Hooper, Harry F. Turner, John M. Buck,	Wm. Henchinger, Thomas Hines, Nicholas McCubbin, Martin W. Mettee, Charles Kimberley, Frederick Rawlings, Robert Allison.
---	---	---	---

Charles Street Methodist Episcopal Church.

Rev. E. Dorsey, Comfort Tiffany, Dr. T. E. Bond, Jr., Dr. David Keener, Wm. J. Ward, Esq., Dr. A. F. Dulin, Wm. McConkey, Jr.	William Rogers, Joseph C. Wilson, Jno. Easter, of John Thomas Corner, James A. Sangston, John B. Cannon, John Hurst,	James Williams, James Cortlan, Daniel B. Banks, Isaac Reynolds, Alexander Fisher, William G. Lyford, Jacob Wall,	Charles Rhinehart, Joshua Dryden, G. Broadbent, William Devries, Wesley Cowles, E. B. Estes, Thomas M. Arnest,
---	--	--	--

Dr. C. A. Harris,	Geo. E. Sangston,	George K. Quail,	John R. Yates,
Dr. Isaac B. Owens,	Asa Child,	Rich'd S. Hardesty,	W. W. Byrn,
Job Smith,	John Herr,	Charles R. Gwynn,	George Baughman,
Dr. E. Noyes,	John D. Toy,	Edward T. Owens,	Sol. Corner,
F. G. Waters,	Henry W. Hiser,	Robert Sinclair, Jr.,	J. Edward Bird,
C. R. Fite,	A. B. Davidson,	Josiah Cobb,	Thomas P. Williams.
Joshua Royston,	George L. L. Davis,	George W. Arnold,	

Sunday School of Charles Street Methodist Episcopal Church.

William T. Easter,	James McConkey,	Alfred Cookman,	John O. Raid,
George W. Howard,	Jay Spurrier,	John Howard,	Lemuel Stansbury.
Joseph C. Tiflany,	James C. Fitzgerald,		

Columbia Street Methodist Episcopal Church.

Rev. J. W. Cullum,	James M. Lester,	Charles R. Coleman,	James Crungle,
Rev. D. M. Reese,	John Showaere,	John Shrote,	William High,
Joseph Owens,	Peter Egleberner,	Levi Perry,	Ebenezar Stewart,
Lewis Kalbfus,	Joseph Stewart,	Daniel Ledley,	Alexander Waugh,
John W. Carter,	Jacob Parish,	Cornelius H. Colo,	James Miller,
Conduce Gatch,	William Ashton,	John W. Blake,	Nicholas D. Ruckle.
William Cooper,			

Emory Chapel, Methodist Episcopal.

Rev. M. Goheen,	G. J. Zimmerman,	William Clemmons,	J. Scott,
Thomas R. Hand,	George Mallonee,	Mr. Gaither,	Washington Grubb,
Samuel Hiser,	A. V. Cozine,	John Redifor,	Jacob Kraft,
William Dillam,	John Sellers,	Eli Tucker,	Christian Abell,
Levi Hampson,	Aaron Hoffman,	W. Dorsey,	John Zimmerman,
Ralph Brunt,	John Burns,	John Jones,	Joseph Cole.
David White,			

Eutaw Street Methodist Episcopal Church.

Rev. Jos. Merrikin,	Thomas C. Ruckle,	Edward May,	Thomas Holtzman,
Rev. J. S. Mitchell,	Joseph Wilkins,	L. G. Shipley,	Thomas B. Israel,
Rev. W. Stevenson,	John W. Berry,	John Landstreet,	John Brannan,
Rev. John H. Mark,	John Robert Israel,	William Warfield,	William Weller,
Rev. J. K. Lemmon,	David B. Ferguson,	Aaron Holt,	Charles Blake,
Fielder Israel,	Asbury Carter,	John Shaw,	William T. Preston,
Alexander Carter,	Joseph Cassell,	Jacob Meixsel,	William F. Edwards,
William K. Orrick,	Caleb Peregoy,	John Green,	David Bush.
John Lynch,	John E. Reese,	Edwin Caldwell,	
Daniel Bender,	William H. Mittan,	Nicholas L. Wood,	

Exeter Street Methodist Episcopal Church.

Rev. Henry Slicer,	Joshua Creamer,	Wm. Füsselbaugh,	Bernard Clark,
Rev. S. Williams,	Robert Turner,	John Ijams,	John Loane,
Rev. D. F. Reese,	Charles Hogg,	David Harryman,	John Welch,
John Petherbridge,	J. B. Seidenstricker,	Henry Powell,	Rezin Haslup,
Thomas Kelso,	James S. Sutor,	Jacob Daley,	John Reany.
John Kelso,			

Fayette Street Methodist Episcopal Church.

Rev. Amos Smith,	John J. Barry,	David Carson,	James Peregoy,
Rev. S. V. Blake,	James Marley,	Cyrus Gault,	B. F. Duvall,
Rev. D. McJilton,	Edward S. Frey,	Edward C. Thomas,	A. C. Butler,
Eli Smith,	H. Durborow,	Thomas Harvey,	Thomas Widerman,
Luther Wilson,	Charles Shipley,	A. J. Barrett,	Joseph Oldham,
Matthew Shrote,	John Kirkley,	Isaac Mules,	David Emmart.
Richard Younger,	William Welsh,		

German Mission of Methodist Episcopal Church.

Rev. Adam Miller,	Ernest Buhre,	Lewis Sholl,	Henry Weisbrod.
-------------------	---------------	--------------	-----------------

Harford Avenue Methodist Episcopal Church.

Rev. Joseph Farrow,	Samuel McVay,	James F. Pervis,	John H. Durand,
Sterling Thomas,	William Stansbury,	George Holland,	Joseph Chalmers.
William Allen,	William Chalmers,		

High Street Methodist Episcopal Church.

Rev. L. F. Morgan,	Daniel Goodaere,	William Jones, Jr.,	William Young, Jr.,
Rev. James Reed,	Alexander Kirkland,	John F. Meredith,	John King,
Rev. John Sharpley,	Joseph Loane,	James Haggerty,	Lloyd McNeal,
Rev. James Morell,	Ezekiel Jones,	Thomas Earrickson,	Capt. L. G. Taylor,
Daniel Dail,	John S. Tough,	William E. Hooper,	George Saunders,
Benjamin Bond,	Henry Bailey,	John H. Tucker,	Nicholas Robinson.
Benjamin Bueck, Sr.,			

Howard Street Methodist Episcopal Church.

Rev. T. B. Lemon,	Tobias Miller,	Elisha Carback,	George W. Lilley,
Rev. J. W. Tilyard,	Charles Towson,	William G. Young,	Richard Gees,
Charles Hollis,	Joseph Coskey,	William Curley,	Samuel Henderson.
John Green,	Henry Moore,	Francis Baughman,	

Light Street Methodist Episcopal Church.

Rev. Bishop Waugh,	John G. Chappell,	George Appold,	D. G. Underwood,
Rev. J. A. Collins,	George Rogers,	Samuel Harris,	John Simonson,
Rev. W. Hamilton,	Asbury Jarrett,	Samuel Burnett,	W. H. Emory, Esq.,
Rev. T. Sewall, Jr.,	Rowland Rogers,	James Amos,	David Lankford,
Rev. Joshua Wells,	Robt. M. Lockwood,	Daniel Hope,	Edward Small,
Rev. Thos. Bassford,	Henry W. Cooke,	John Walter,	George Ruckle,
Rev. Isaac P. Cook,	Rieh'd J. Matchett,	John Bruff,	W. A. Schaeffer,
Rev. John F. Hey,	Richard D. Long,	John Arinstrong,	George Merriken,
George Earnest,	Elisha N. Browne,	James Coburn,	Peter P. Potee,
Thomas Armstrong,	Samuel Benson,	Joseph Tucker,	George Stewart,
James Brundige,	Joseph N. Lewis,	Geo. W. Mowbray,	Samuel S. Addison,
John Patterson,	Wm. D. Eltonhead,	Samuel T. Emory,	George H. Berry.
Philip Hiss,	David E. Thomas,		

Monument Street Methodist Episcopal Church.

Rev. Jacob Larkin,	Addi Pindell,	William Byrn,	Benjamin F. Nalls,
Samuel Rankin,	David Creamer,	Wm. Goldsborough,	John B. Youngs,
William Houlton,	Fred. Pinkney, Esq.,	Nathan Richardson,	Samuel Rust,
George Yeates,	Samuel Hindes,	Francis Burke,	John P. Andrew,
T. G. Hill,	Abraham Sliver,	Thomas K. Turner,	James P. Thomas.
J. G. Wilcox,			

Wesley Chapel Methodist Episcopal Church.

Rev John S Martin,	William Reese,	John H Keene,	George C Addison,
Rev Dr G C M Roberts,	J H Price,	Paul Ruckle,	William Tomlinson,
	Reuel Shaw,	William S Birch,	J H Reany,
Rev J H Dashiell,	Thomas C Watkins,	Thomas France,	Alexander Baltzell,
Rev John L Reese,	James Hooper, Sr,	Daniel Fosbener,	Samuel Thomas,
Rev Joseph Shane,	Washing'n B Jones,	Chas Cochran, Jr,	Abram Meister,
Christian Keener,	John H Rhodes,	William Sullivan,	John G Stevens,
Richard H Battee,	Nicholas C Brice,	John S Macher,	Alexander Russell,
Joseph W Frey,	John Medairy,	John Crookshanks,	William Casey,
Wesley Disney,	John Morrow,	William Woodcock,	Jesse Armager,
John Brice,			

Whatcoat Station of Methodist Episcopal Church.

Rev S Brison,	James Paul,	Lemuel Stewart,	Henry Baker,
Rev Charles Turner,	Hanson Rutter,	Wm G Baker, Esq,	George Graffin,
Rev A H Kennaday,	Jacob Hoff,	Henry Godfrey,	William Oler,
Wm Baker, Esq,	John Dominy,	John Hoff,	William McCoy,
Daniel Kalbfus,	David Horn,	Nicholas Bell,	Josiah Prather,
William Snyder,	B Coyle,	David Bankard,	Jabez Paul,
Thomas Jenkins,			

Wilkes Street Methodist Episcopal Church.

Rev John Bear,	Nathaniel Kimberly,	John Welch, Sen'r,	John Valiant,
Rev James Sewell,	Benjamin Thomas,	Peter Wells,	John McDermott,
Rev W F Mercer,	Thomas Cromwell,	B Mezick Corner,	H A Inloes, M D,
F Littig Schaeffer,	Robert Craggs,	H S Hunt, M D,	Lewis Robinson,
Samuel S Briggs,	David Evans,	Henry Morris, M D,	Lewis Audoun,
Robert Dutton,	J W Randolph,	T L Murphy, M D,	James Donahue,
Thomas Trotten,	Thomas S Clark,	William Strobel,	Alfred Armstrong,
J Pugh,	James Everett,	James N Muller,	J B M Latourna,

William Street Methodist Episcopal Church.

Rev Job Guest,	Clarke Cotteral,	George Sumwalt,	Joseph Holmes,
Rev J W Richardson,	Henry Bell,	Joseph K Love,	James M Brannan,
Rev E Heffner,	J A Stephens,	Henry Cotteral,	James McGonley,
John S Brown,	William Williams,	John Kraus,	Henry Harman,
Samuel Plummer,	William Skinner,	Henry Neal,	David Bell,
James McCleary,	Andrew Salisbry,	Edward Browning,	

Young Men's City Bethel.

Samuel Kramer,	C J Thompson,	J Fitzgerald,	E Griffin,
G Broadbent,	R W Dryden,	William H Soper,	C Cotteral,
R H Pattison,	J Spurrier,		

East Baltimore Station, Methodist Protestant Church.

Rev L R Reese,	Edward Foreman,	S H Whittingham,	Joseph Perrigoy,
Rev D Evans Reese,	William Rusk,	Joseph R Foreman,	Alex D Foreman,
Rev B Richardson,	John W Richardson,	Samuel R Smith,	Alexander Cooper,
Rev J R Williams,	Daniel Perrigoy,	Robert B Varden,	T Higgenbotham,
Rev J M Roberts,	John C Street,	E Strahn,	Aug Copenhaver,
Samuel H Bowly,	Wm C Cunningham,	James Claypoole,	Jacob Boston,
Thomas Richardson,	Z O Bond,	David Herring,	Samuel Bond,

St. John's Methodist Protestant Church.

Rev Aug Webster,	Edward Green,	W L Richardson,	John Nants, Sr,
Rev L J Cox,	John J Harrod,	Samuel Guest,	Augustus P Webb,
Rev R H Ball,	B H Richardson,	William Peirson,	John L Allen,
Allen Paine,	T Owings, M D,	Dr P S Clappell,	Robert Hill,
Abner Webb,	John Chappell,	John McGraw,	Wm R Sangston,
John Clark,	Col Wm R Stewart,	J B Hudes,	Robert Gorsuch,
Edw J Richardson,	Walter Crook,	Dr R T Haughey,	Luther J Cox, Jr,
D C H Emory,	James W Allnutt,	Edmund J Webb,	Henry M Letsinger,
Charles W Ridgely,	George Peters, Sr,	Levi Wilder,	Joseph Horn,

Western Station, Methodist Protestant Church.

Rev Josiah Varden,	Sam'l T Anderson,	William Dulany,	James M Lindsay,
Rev S K Jennings,	J S Abell,	A G Griffith,	John R Carvill,
Rev N Dorsey, of L	Jacob Israel,	B B Norris,	Arthur Emory,
Rev E Ycates Reese,	Jacob Sommer,	William Starr,	James M Brown,
Rev Jas Essender,	John Coates,	Henry Horn,	William Allen,
Francis Coates,	John Weaver,	J B Brashears,	Thomas Parsons,
Charles Waters,	Henry Wigart,	John Stinchcomb,	J T J Harlan,
Wesley Starr,	Joseph Brown,		

*Ministry at Large.—Rev. C. H. A. Dall.**First Presbyterian Church.*

Rev J C Backus,	D Stewart, M D,	Shammah Clark,	David Courtney,
M McDowell, M D,	John H Haskill,	J V D Stewart,	S Collins, M D,
George Morris,	Lancaster Ould,	George Brown,	Alexander Coulter,
John Rodgers,	William B Canfield,	Joseph Taylor,	Dr Baer,
William L Gill,	Wm F Murdock,	Francis Forman,	William Harrison,
John N Brown,	Archbald Stirling,	J H Stickney,	Julius A Fay,

Second Presbyterian Church.

Rev R J Brecken- ridge,	John Bigham,	William F Carey,	Henry McElderry,
A B Kyle,	A George,	Capt H Purviance,	Henry Pendexter,
Dr H A Stinnecke,	P Dinsmore,	U S N	Garrett Brown,
U S A	James George,	Capt G N Hollins,	J W Maxwell,
James Beatty,	Alexander Boggs,	U S N	Benjamin C Ross,
John Wilson,	Richard J Cross,	Col Wm Fell Giles,	J Harman Brown,
Peter Fenby,	James Armior,	Capt Jos E Trippe,	William H Beatty,
E C Dubois,	Robert S Hollins,	William Boggs,	Thomas D Baird,
	Geo V Sprickelsen,	Richard D Fenby,	E Thompson Baird,

Third Presbyterian Church.

Rev G W Musgrave,	W McCormick,	O A Gill,	D Sullivan,
Matthew Clark, Sr,	E Perkins, M D,	Hon James O Law,	A Gilbert,
Z C Dmham,	W Reynolds,	E Lewis,	S Hillock,
John Hieckson,	William Allen,	F Maurer,	John Lindsay,
D B Prince,	Francis Burns,	J F Perkins, M D,	W McGrallin,
Andrew Graham,	Francis Forster,	E C Rivers,	Joseph Wilson,
H W Hayden,			

Fourth Presbyterian Church.

Rev G D Purviance,	Adoram Phelps,	W Mackenhammer,	R Robinson,
Hon Judge Purviance,	James R Jackson,	Jesse H Magruder,	James Hawthorn,
	James Miller,	T C Barrow,	James Gaskins,
John McKeen,	Charles Davis,	Somerville Norwood,	Robert Hamilton,
Hamilton Easter,	Leonard R Woollen,	George Sargor,	S H Simpson,
Charles P Rogers,			

Fifth Presbyterian Church.

Rev J G Hamner,	Joseph T Keys,	A G Cole,	B A Vickers,
William S Hopkins,	T W Alricks,	A D Jones,	Alex M Rogers,
Emanuel Baltzell,	A C Gibbs,	Charles L Bartlett,	Joshua Harvey,
James Patterson,	Col Thos Sheppard,	Joseph Crosby,	George U Uhler,
Alexander M Carter,	Edward Wright,	Josiah Riehardson,	Moses A Starbuck,
Capt Asa Needham,	J S Eastman,	D W Hall,	William Davison,
Capt Joel Vickers,	J F McJilton,	Thomas P White,	Jonathan Creeery,

Aisquith Street Presbyterian Church.

Rev R J Dunlap,	Isaac Johnson,	Nich's R Kennedy,	James Henry,
James Logan,	William Johnston,	William Dunlap,	Francis Davidson,
John Falconer,	George A Cooper,	Ephraim V Dailey,	Robert Nelson,
Moses Hyde,	Joel N Blake,	Geo P Woodward,	John McCadden,
Alexander Hamil,	Robert Francis,	John Gridley,	George Myers,
James Whitmarsh,	Wm Whitmarsh,	James Harris,	David Whitmarsh,
Caleb Owen,			

Associate Presbyterian Church.

Rev John G Smart,	John Smith,	Robert Milliken,	Thomas Anderson,
William Morris,	Dr James McIntyre,	William Rogers,	William Caldwell,

Christ Church, Protestant Episcopal.

Rev H V D Johns,	Capt Wm Graham,	Col Fitzhugh,	J H Luckett,
	D D Richard M Hall,	L Mackall, M D,	W M Addison, Esq,
Hon James Carroll,	Samuel Barnes,	F Foeke,	Thos B Pottinger,
Capt H Thompson,	Chas Gilman, Esq,	J B Niude,	William Bose,
Sam'l T Thompson,	Thomas Ferguson,	James Cooper,	Geo W Richardson,
Benj H Latrobe,	Samuel Riggs,		

Church of the Redemption, Protestant Episcopal.

Rev Robert Piggott,	David Sterrett,	William Q Caldwell,	Charles S Willett,
T W Rountree, MD,	Daniel Crook,	G H Sappington,	James Paul,
Asa Hart,	Lewis H Foote,	William K Ross,	A J Bouldin,
George Perry,	Rufus B Gallup,	Joseph J Stewart,	Aaron J Piggott,
James McKay,	Columbus Bruscup,		

St. Andrew's Church, Protestant Episcopal.

Rev H S Keppler,	Richard Maygee,	Peter Dickinson,	Jacob P Hartman,
John Loury,	E M Loury,	William Baker,	Wm D Greetham,
Rich'd M J Anson,	Hugh Bolton,	Thomas J Hall,	John C Reeves,
James Mowton,	Robert Hancock,	Joseph Wilson,	Benjamin Charles,
John Henderson,	Henry Henning,	James Montell,	John F Kerner,
Jacob P Miller,	James Allen,	Thomas Peachy,	W Bool,
James Armstrong,			

Universalist Church.

Rev James Shrigley,	Philip Smith,	E Lukens,	F A Fleming,
John C Holland,	John Ross,	Richard Mason,	Charles Searley,
William Bayley,	E L Ironnonger,	Thaddeus C Craft,	Mr Hooper,
William B Jones,	D Herring,	John Wilson,	Simeon Alden,
William Gray,	Hugh Devalin,	C W White,	George S Allen,
Lot Ridgely,	E A Crummer,	F A Francisco,	Charles Sisco,
Richard Marley,	Frederick Fickey,	William Dykes,	

Carroll County.

Rev. P. Willard,	John M. Collins,	Jeremiah Rhinehart,	Jacob Eckard,
Rev. F' Ruthrauff,	Jacob Reese,	John Rhinehart,	T. S. Warfield.

Taneytown.

Rev. S. Sentman,	Rev. J. Belville,	George Moring,	H. Clutz,
Rev. J. G. Wolf,	H. Swope,	P. Hann,	A. McAlister.
Rev. D. Zollickoffer,	J. N. Starr,		

Westminster.—Rev. J. P. Carter.

Westminster Methodist Protestant Church.

Isaac Shriver, Esq., Joshua Sundergill, Amon Tipton, Samuel J. Dell.
Jesse Manning, Jesse Shriver,

Westminster Circuit, Methodist Episcopal Church.

Rev. J. S. Mauris, G. H. Waesche, Joseph Koons, George Dern.
Rev. J. H. March, Elias Grines, W. Zollickoffler, M. D.

Cecil County.

Cecil Circuit, Methodist Protestant Church.—Rev. George Heritage.

Elkton Presbyterian Church.

Rev. Jas. McIntyre, F. Henderson, Esq., George Jones.

Kirkwood and Port Deposit Presbyterian Churches.

Samuel Gay, Jefferson Ramsay, John Carson.

North East.

Rev. J. Humphreys, Thomas S. Thomas, John Ford.

Port Deposit.

Rev. Joseph Mason, J. B. Knight, P. B. Buckingham, Allen Anderson,
Alonzo Snow, Robert Stevenson, Robert Kerr, William Phillips,
R. D. McLenahan, Jacob Guiner, N. L. Brickley, Andrew Kidd,
E. T. Tarring, Gibbons Moore, B. F. Alexander, J. W. Abrahams,
Edwin Wilmer, George Y. Purnell, Andrew Orr, Alexander Brown.

Frederick County.

German Reformed Church, Frederick City.

Rev. D. Zacharius, John A. Steiner, Chris. Steiner, Joshua Dill.
David Kemp, Abraham Kemp, L. J. Brengle,

Evangelical Lutheran Church, Frederick City.

Rev. S. W. Harkey, P. J. Hawman, Henry Nixdorff, J. M. Eberts,
Daniel Kolb, I. C. O'Neal, A. K. Mantz, S. Mantz.

Methodist Episcopal Church, Frederick City.

Rev. G. Morgan, Asbury Hunt, Z. T. Windsor, E. L. Delaschmidt,
Rev. Isaac Collins, Godfrey Koontz, Edward Buckley, George Salmon,
Dr. Albert Ritchie, James L. Norris, Edward Howard, Henry C. Lane,
David Boyd, F. W. Brummerman, Lorenzo Windsor, Thomas H. O'Neal,
James Whitehill,

Protestant Episcopal Church, Frederick City.—Wm. B. Tyler, Esq., V. M. Birley.

Presbyterian Church, Frederick City.—Wm. F. Smallwood, James L. Davis.

Central Chapel, Methodist Protestant Church.

Col. Anthy. Kimball, Henry Nelson, Benjamin Nelson, Ephraim Collins.
Nathan Nelson, Richard Cromwell, William Jones,

Emmitsburg.

John Graybill, John Sheetz, Charles Smith, John Nunemaker.
Michael Slouce, John Musselman, Isaac Baugher,

German Reformed Church, Emmitsburg.

Rev. Wm. Phillips, Joseph Maritz, Eli Smith.

Jefferson.

Rev. G. W. Willard, M. Keefer, R. Thrasher, A. Kesler,
Rev. H. Rowan, J. Gross, L. Botler, J. Hook,
Col. J. Johnson, E. Thomas, J. Ervin, S. Remsburg,
Dr. Joshua Jones, D. Thomas, H. Willard, Dr. T. McGill,
Rev. D. Thomas, H. Culler, Jr., G. W. Hoffman, Dr. M. M. Garry.
Rev. J. Geir,

Glade and Israel Creek Churches.

Rev. T. L. McLean,	Rev. Mr. Lambreth,	D. Devilbiss,	Robert Nelson,
Rev. W. Cauliflower,	William Rhinehart,	B. Neidig,	John Nicodemus,
Rev. Mr. Spedner,	A. Getzendamer,	D. Clary,	D. Albaugh.

Methodist Protestant Church, Liberty.

Rev. J. W. Porter,	Rev. Dr. Thos. Simm,	Philip Hines,	Thomas Warfield.
--------------------	----------------------	---------------	------------------

New Market.

Rev. R. S. Vinton,	Caleb Hobbs,	Jesse Wright,	Hamilton Stier.
Rev. W. Collier,	Jacob Cronise,	Dr. J. M. Guier,	

Bethel Presbyterian Church, Hartford County.—Rev. A. B. Cross.

Chestertown, Kent County.

Methodist Protestant Church.—Rev. W. H. Bordley.

Brookville, Montgomery County.

Rev. T. McCormick,	Caleb B. Moore,	B. W. Waters,	Richard Holmes,
Allen B. Davis,	Roger B. Thomas,	John Griffith,	William Brown.

Rockville.—Otho Magruder.*Kent Island, Queen Ann's County.*

Rev. Eliphalet Reed,	S. Ringgold, Esq.,	John C. Legg,	Thomas H. Kemp.
----------------------	--------------------	---------------	-----------------

Washington County.

German Reformed Church, Boonsboro'.—Rev. Albert G. Dole; Elias Dairs.

Evangelical Lutheran Church.—Samuel Bentz.

Hagerstown.

Rev. F. W. Conrad,	Rev. Mr. Keefer,	D. C. Hammond,	John Hanseberger.
Rev. W. Hirst,	E. Wise,		

Williamsport.

Methodist Protestant Church.—Rev. J. T. Ward.

Presbyterian Church.

Rev. J. O. Proctor,	J. Irwin Sterrett,	S. S. Cunningham.
---------------------	--------------------	-------------------

Lutheran Church.—Rev. C. Startzman.

Methodist Episcopal Church.—William Cosby.

The Community.—William Stickel.

Worcester County.

Sandy Hill.—Rev. Mr. Hamline.

DISTRICT OF COLUMBIA.

Washington City.

Christ Church, Protestant Episcopal.—Gen. Archibald Henderson.

Foundry Station, Methodist Episcopal Church.—Rev. C. A. Davis, Rev. E. D. Owen.

First Methodist Protestant Church.—Rev. John J. Murray, Rev. John B. Ferguson:

Ninth Street Methodist Protestant Church.

Rev. Ulysses Ward,	Col. Wm. Doughty,	J. A. Kennedy,	Willard Drake.
--------------------	-------------------	----------------	----------------

F. Street Presbyterian Church.

Rev. J. Laurie, D.D.	Rev. R. H. Gurley,	Hon. C. B. Penrose,	George Lowry,
Rev. S. Tustin,	Hon. C. A. Wickliffe,	David Munro,	Charles L. Coltman.

Second Street Presbyterian Church.

Rev. James Knox,	Hon. J. Q. Adams,	George M. Phillips,	Z. D. Gilman.
------------------	-------------------	---------------------	---------------

Fourth Street Presbyterian Church.

Rev. Jas. C. Smith,	John Voorhes,	George Stettinius,	M. H. Miller,
Jacob Gideon,	Joseph T. Walker,	Sylvanus Holmes,	J. F. Shanetts.

*Georgetown.**Methodist Episcopal Church.*

Rev. T. B. Sargent, Rev. Dr. Wickes, Wm. B. Woodward, Robert White,
 Rev. Sam'l Clarke, Thomas Brown, John Dickson, Samuel McKenney.
 Rev. S. A. Roszell,

Bridge Street Presbyterian Church.

Rev. R. T. Berry, Wm. L. Compton, Othro Z. Muncaster.

Alexandria.

Rev. J. N. Danforth, William Ramsay, William Gregory, A. J. Fleming,
 Rev. E. Kingsford, A. C. Cazenove, Thomas Davy, William P. Nutt,
 Rev. Wm. Evans, Robert Bell, John Withers, James McKenzie.
 R. Jamison, Thomas Powell,

VIRGINIA.

Accomac County.—William Law, George Warner.

Albemarle County.

Free Union Church, Disciples of Christ.—Allan B. Magruder, Esq.

Charlestown.—W. B. Dutton.

Harrisonburg.—Rev. T. L. Hamner.

Tankerville, Loudon County.—George Beamer.

Lutheran Church, Lovettsville, Loudon County.—Chas. B. Hamilton, Esq., S. Craven.

Presbyterian Church, Martinsburg.—Rev. John Boggs.

Northampton County.—Dr. Wm. G. Smith.

Methodist Protestant Church, Heathsville, Northumberland County.

Rev. B. Burgess, Rev. B. G. Burgess, Capt. W. Harding.

Shepherdstown.—Rev. C. W. Andrews, Rev. P. Fletcher.

Richmond.—Rev. J. C. Stiles.

Wheeling.—Judge Joseph J. Fry.

Winchester.

Rev. W. Hill, D. D., Rev. J. Few Smith, William L. Bent, William Miller.
 Rev. A. H. H. Boyd, William B. Baker, James S. Carson, Oliver M. Brown.

OHIO.

Green County Sabbath Association.—William Mills.

Franklin County.—John J. Hoge.

Athens.—E. Stimson.

ILLINOIS.

First Presbyterian Church, Galena.—Daniel Campbell, Esq.





DATE DUE



